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THE  
SAXON AND ENGLISH LANGUAGES  
RECIPROCALLY ILLUSTRATIVE OF EACH OTHER;

THE  
IMPRATICABILITY OF ACQUIRING  
AN ACCURATE KNOWLEDGE OF SAXON LITERATURE,  
THROUGH THE MEDIUM OF LATIN PHRASEOLOGY,  
EXEMPLIFIED IN THE ERRORS OF  
*HICKES, WILKINS, GIBSON, AND OTHER SCHOLARS,*

AND A  
NEW MODE SUGGESTED OF RADICALLY STUDYING  
THE SAXON AND ENGLISH LANGUAGES,

By SAMUEL HENSHALL, M. A.

*FELLOW OF BRAZEN-NOSE COLLEGE, OXFORD, AND AUTHOR OF  
SPECIMENS AND PARTS OF THE HISTORY OF SOUTH-BRITAIN.*

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READING I TEACH.  
jaðende ic teace.

BEDA.

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M DCC XCVIII.



TO

THOMAS ASTLE, ESQ. F.R.S. AND S.A.

TRUSTEE OF THE BRITISH MUSEUM, SOC ANTIQ. CASSELL. SOC, &c.

RESPECTED SIR,



THE Favours received, and the Information derived, by my free Admission to your invaluable Library, demand my earliest Acknowledgements, not only on the Principle of Justice, but from my grateful Consciousness of the high Obligation conferred upon me. No sooner had my SPECIMENS of the HISTORY OF SOUTHERN-BRITAIN appeared, than you became its avowed Patron, invited me to your House, permitted me the unlimited Perusal of your ANCIENT DOCUMENTS, SAXON MANUSCRIPTS, and ANSTIS'S NOBLE COLLECTION OF EXTRACTS and AUTHORITIES, and generously allowed me to transcribe whatever could illustrate the antient State of the British Realm. Not resting here, you have entrusted valuable Volumes to my Custody, referred me to the best Sources of Information, and introduced me to Gentlemen and Scholars, the Keepers of our national Records, to which I have had easy Access. When the next Number of my History appears, the Advantages derived from such Opportunities

tunities will be manifested to the Public; and the numerous References to the Manuscripts in your Possession, will best evince my Opinion of their Worth, and Sense of your Kindness. In the mean Time, though you are fully convinced that the Books of DOMESDAY have been my more immediate Study, permit me to present you with the First-fruits of my Proficiency in Saxon Learning, a Language essentially necessary for understanding many Parts of this AUTOGRAPH, till I can with Prudence pursue my grand Undertaking.

I am, respected Sir,

Your truly obliged

and sincere humble Servant,

LONDON, AUG. 10, 1798.

SAMUEL HENSHALL.

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THE  
SAXON AND ENGLISH  
LANGUAGES, &c.



THE Study of the Anglo-Saxon Language has certainly engaged the attention of able Scholars and learned Divines. The ancient Records of this realm have been collected with laudable assiduity, many of them have been printed with a Version, and more liberally translated. To assert that no correct ideas can be collected from the laborious exertions of a Hickes, a Gibson, or a Wilkins; to affirm that their Latin interpretations are of little authority, unintelligible, and delusory; argues certainly a daring Challenger, or a Champion conscious of the merits of his cause, and therefore not easily intimidated.

The present investigator relies little on his own knowledge, but is confident in the errors of his opponents; he is better acquainted with antient Latin Records than Saxon Documents, but having

been compelled, in the course of his investigations, to consult the Thesaurus of Hickes, the *Leges Saxonicae* of Wilkins, &c. and finding it impossible to form any certain inference from their Latin jargon, he was necessitated to examine the Original, in its vernacular idiom. Of the result of this investigation let others judge ; but before condemnation is passed, let the evidence be candidly weighed by the judgment of a discerning jury. For this purpose we shall submit the Original in Saxon Characters, with the Version and Interpretation of the Editor's on one page ; the Original, in Roman Characters, with the literal verbatim Rendering, in italics, on the other, that a just <sup>a</sup> verdict of their merits may be returned by an honest and impartial juryman.

To trifle away time is not the object of our researches. We shall therefore select a most curious Record for observation, the very first that the learned Hickes has inserted in his *Dissertatio Epistolaris*, and which he considers a valuable <sup>b</sup> document, conveying important information. This reports the Saxon process in an Assize, or the manner of holding a grand Court of Judicature for a County. It has deservedly occupied his peculiar attention and engaged his particular comment. We cannot therefore be accused of acting uncandidly in our selection, since we begin with one of our ablest scholars, take the first occurring Record in this part of his publication, and which he has certainly endeavoured to illustrate with precision. Far is it from our intention likewise to detract from the merit of such men, they have laboured for the great advantage of posterity ; but our immediate object is to prove, that the mode of study adopted by them was insufficient to produce a correct knowledge of the Idioms of the Anglo-saxonic Language,

<sup>a</sup> Vere-dictum.

<sup>b</sup> Inter hæc autem merito primum locum vendicat Causæ sive Litis cuiusdam in Comitiis, &c. *Dissert. Epist. p. 2.*

which

which has little similarity with a Latin Construction, but is so really and truly our old English Tongue, that Lord Lyttleton so denominates a Saxon Proclamation in the reign of Henry the third, and Warton's Early Extracts in his History of English Poetry, are as pure Saxon, as can be produced at that æra. In the course of this investigation, Specimens will be given, to illustrate, and support, this assertion; for as Scholars, at this period, were generally Priests accustomed to the Romish Ritual, we must necessarily expect a mixture of Latin Phraseology in all their Compositions.

A SAXON MANUSCRIPT, transcribed from the HARLEIAN  
COLLECTION, with the LATIN VERSION of HICKES.—  
Thesaur. Vol. 2. Dissert. Epist. p. 2.

## VERSIO HICKESIANA.

Hei ƿutelað on ȝifsum  
geppite þ an ȝcīr-ȝemot ræt  
æt Ægelnōðer-ȝtane be Cnuter  
dæge Linger: Daðr ræt-on  
Æðelstan b. Raniȝ Ealdorþman.  
ȝ Eðrine þær ealdorþmanner. ȝ  
Leofpine Wulfiger ȝunu. ȝ  
Duncil Hrita. ȝ Toraȝ Prowda  
com þær on þær Linger æpende.  
ȝ þær pær Bryningȝ ȝcīr-ȝerera.  
ȝ Ægelpearð æt Fjome. ȝ Leof-  
pine æt Fjome. ȝ Godric æt  
Stoce ȝ ealle þa þegnas on He-  
reford-ȝcīre: Da com þær pa-  
pende to þam ȝemote Eðrine  
Enneapney ȝunu. ȝ ƿræc þær  
on his aȝene modor næfteȝ ȝumon  
dæle Landar. þ per Weolintun.  
ȝ Lynderleah. Da acrude þe

In hoc scripto ostenditur, Co-  
mitatus conventum quendam ha-  
bitum fuisse Ægelnothes-stane  
Rege Canuto regnante. In quo  
quidem conventu confidebant  
Æthelstanus Episcopus & Rani-  
gus Comes & Edwinus Comitis  
& Leofwinus Wulfigei filius. Eò  
etiam convenerunt ad negotia  
regis gerenda Thurcilus cui Al-  
bus <sup>a</sup>, & Tofigus cui comptus,  
cognomen erat, cum Bryningo  
vice-comite, Ægelweardo Fro-  
mensi, Goodrico Stocensi, & om-  
nibus pagi Herefordensis liberis  
hominibus. Tum ad conventum  
profectus Edwinus Ennawnes  
filius, agebat contra matrem de  
quorundam prædiorum jure, qui-  
bus nomina erant Weolintun, &  
Cradesleah. Controversiâ autem

\* The original is wight—a wise man—a read man—a Counsellor, for all Thanes  
were not Witena. There is not the least authority for the insertion of Cognomen.  
See Dissertation on Ranks and Customs.

The SAME MANUSCRIPT; the SAXON in ROMAN, the  
ENGLISH in ITALIC CHARACTERS.

*Here <sup>a</sup> settleth on this Writ, that one Shiremote sat at Her swutelath on thifsum Gewrite, that an Scir-gemot sæt æt Ælnoth's Stone, being Cnutes Day King. There satten Æthel-Ægelnothes-stane, be Cnutes Dæge Cinges. Thær sæton Æthelstan Bishop, and Raney Elderman, and Edwin this Elderman's, stan B. and Ranig Ealdorman, and Edwine thæs Ealdormannes and Leofwin Wulfig's Son, and Thurchill Wight, and <sup>b</sup> Tofig and Leofwine Wulfiges Sunu, and Thurchil Hwita and Tofig Proud came there on this King's Errand, and there was Bruning Pruda com thær on thæs Cinges Ærende; and thær wæs Bruning Shire-reeve and Egelward at Frome, and Leofwin at Frome, Scir-gereva and Ægelweard æt Frome, and Leofwine æt Frome, and Godric at Stoke, and all the Thanes in Herefordshire. and Godric æt Stoce, and ealle tha Thegnas on Hereford-scire. Then came there fore-hand to that. Mote Edwin Enneawnes Tha com thær fa-rende to tham <sup>c</sup> Gemote Edwine Enneawnes Son, and shake there on his own Mother, after some Deal of Sunu, and spæc thær on his agene Modor, æfter sumon Dæle Lands, that was Wellington and Curdsley. Then asked the Landes, thaet was Weolnitun and Curdesleah. Tha ascode the*

<sup>a</sup> Hence our modern Settlement, and it is settled, determined.

<sup>b</sup> Hickes's Version “Tofig cui comptus cognomen erat,” destroys the idea intended to be conveyed by the Original, of the attendance of the King's Justiciary; and how he could omit such a circumstance, and so render the passage, is astonishing.

<sup>c</sup> The Saxon *ge* prefixed, is almost constantly to be left out in modern English.—Mote was a County-meeting or Assize—hence moot-point—for the decision of such Court, dedisse ei Motam de Hereford cum toto Castello, Rym. Fæd. vol. i. p. 8.

bijceop. hƿa ƿceolde and-ƿpenian  
ƿor hiȝ modor: Da and-ƿeo-  
node ƿuncil Hƿita. Ȑ ræde þ  
he ƿceolde. ȝip he þa talu cuðe.  
þa he þa talu nane cuðe: Da  
ƿceopode man þeo ƿegnaſ of  
þam ȝemote þær ðær heo þær.  
Ȑ þæt pær æt Fæliglæh. þæt  
þær æt Fæliglæh. þæt pær  
Leoppine æt Fjome. Ȑ Ægelrīȝ  
þe Reada. Ȑ ƿinrīȝ ƿtæȝðman.  
Ȑ þa þa heo to hƿe comon þa  
acjōðon heo hƿylce talu heo  
hæfde ȳmbe þa land þe hƿe  
runu æpten ƿpæc: Da ræde heo  
þ heo nan land hæfde þe him  
aht to ȝebȳrede. Ȑ ȝebealh heo  
ƿriðe eoplice ƿið hƿe runu. Ȑ  
ȝecleopadæ ða Leoplæde hƿe  
maȝan to hƿe ƿunciller ƿiþ.  
Ȑ beþoran heom to hƿe þur  
cpæð. hej ƿit Leoplæde min  
mæȝe þe ic ȝeann æȝðer ȝe  
mineȝ landeȝ. ȝe mineȝ golðer  
ȝe ƿæglær. ȝe neafer. ȝe ealler  
þe ic ah æpten minon dæȝe. Ȑ  
heo ƿyððan to þam ƿegnon

ab illo motâ, rogavit Episcopus,  
quisnam responsurus esset pro  
matre Edwini, cui statim Thur-  
cillus Albus se pro illa responsu-  
rum ait, si causam, unde actio  
descenderet, sciret, cuius nullam  
esse sciebat. Tum conspecti erant  
in conventu tres liberi homines,  
nempe Leofwinus Fromensis,  
Ægelsigus Rufus, & Thinsigus  
Stægthmannus, qui erant è vico  
Fæligelehensi, ubi mater Edwini  
habitabat. Hi à curia mandati  
erant, ut ad eam profecti roga-  
rent, de jure quod haberet ad  
terras, de quibus filius ejus con-  
troversiam movisset. His autem  
illa respondens dixit se nullas ter-  
ras habere, quas ille <sup>c</sup> aliquo juris  
prætextu vendicare posset, & dein  
heroica quadam indignatione in  
suum filium vehementer excan-  
descens, & Leofledam propin-  
quam suam Thurcili uxorem ad-  
vocans, sic coram illis prope se  
sedentem eam allocuta est. Ecce  
Leofledam propinquam meam,  
cui Ego cum prædia mea, tum  
aurum, tum etiam vestes & in-

<sup>a</sup> If any man can form an idea, of the original sense intended to be conveyed,  
from such a version, or any precise idea at all, I am much deceived.

<sup>c</sup> How simple, clear and definite the word "birth" when compared with this.

*Bishop, who should <sup>d</sup> ante-swear for his Mother. Then ante-Biceop, hwa sceolde and-swerian for his Modor. Then and-sweareth Thurcil Wight and said that he should, if he that Tale swerote Thurcill Hwita and sāde that he sceolde, gif he tha Talu <sup>d</sup> couth, tho he that Tale none couth. Then sheweth man three cuðe, tha he tha Talu nane cuðe. Tha sceowode man thres Thanes of that Mote there <sup>e</sup> there <sup>f</sup> hoo was, and that was at Thegnas of tham gemote thær thær heo wæs, and thæt wæs æt Faleylæ. That was Leofwin at Frome and Alsig the Red, Fæliglæh. Thæt wæs Leofwine æt Frome and Ægelsig the Reada, and Thinsig Stedman, and they then hie to their <sup>f</sup> Common; then and Thinsig Stægdman, and tha tha heo to hire Comon, tha asked they what Tale hoo had about that Land, that her acsoton hoo hwulce Tale heo hæfde ymbe tha Land the hire Son after spoke. Then said hoo that hoo no Land had, that Sunu æfter spæc. Tha sāde heo that heo nan Land hæfde, the he ought to birth; and bawled hoo with Earl's Wrath her him aht to gebyrede, and gebealh heo <sup>g</sup> swithe eorlice <sup>h</sup> w..th hire Son & yclept there Leoflæde her Kinswoman to her Thurkill's Sunu & gecleopade tha Leoflæde hire Magan to hire Thurcilles Wife, and before them to her thus quoth. Here sit Leofled my Wif, and beforan heom to hire thus cwæth. Her sit Leoflæde min*

<sup>d</sup> Ante-swear—the Latin ante against.

<sup>d</sup> Couth—knew.

<sup>e</sup> Modern where.

<sup>f</sup> Hoo—she—Hoo-Justice—Female Justice. Lancashire Dialect, by Tim Bobbin, Esq; a Mr. Collier, of Rochdale; a Work of great original humour, and of infinite advantage to the Student of Saxon Literature, relative to Spelling.

<sup>f</sup> Common Court of their District.

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bisceop. hƿa ƿceolde and-ƿpenian  
 þorū hīs modor: Da and-ƿpeo-  
 node ƿuncil Hƿita. ƿ ræde þ  
 he ƿceolde. ȝip he þa talu cuðe.  
 þa he þa talu nane cuðe: Da  
 ƿceopode man þeo ƿegnar of  
 þam ȝemote þær ðær heo þær.  
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 ƿpiðe eoplice pið hīe runu. ƿ  
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 magan to hīe ƿunciller ƿip.  
 ƿ beforan heom to hīe þur  
 ƿpæð. hej ƿit Leoplæde min  
 mæge þe ic ȝeann ægðer ȝe  
 minej landej. ȝe minej ȝolder  
 ȝe ƿæglær. ȝe neafær. ȝe ealler  
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 prætextu vendicare posset, & dein  
 heroica quadam indignatione in  
 suum filium vehementer exca-  
 descens, & Leofledam propin-  
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 vocans, sic coram illis prope se  
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cpæb. doð þegnlice. ⁊ pelabeo-  
dað mine æpende to þam gemote  
þeofjan eallum þam godan man-  
num. ⁊ cýðaþ heom hpæm ic  
mineſ lander geunnen habbe. ⁊  
ealne minne æhte. ⁊ minan  
agenan runu næfne nan þing. ⁊  
biddað heom beon þysser to ge-  
pitneſſe: And heo þa rpa dydon.  
ydon to þam gemote. ⁊ cýðon  
eallon þam godan mannum hpæt  
heo on heom geled hærde. Da  
aſtob Thurcill hpita up on þam  
gemote. ⁊ bæd ealle þa þægnar  
ryllan hiſ pipe þa lander clæne.  
þe hine mage hine ge-uðe. ⁊ heo  
rpa dydon. ⁊ Thurcill nað da to

dumenta, tum denique omnia,  
quæ habeo, me mortuā, fruenda  
concedo. His dictis, dein liberos  
homines à curia missos sic adfatur.  
Eja agite, ut liberos homines  
decet, & diligenter perferte man-  
data mea ad Curiam, fideliter  
declarantes coram omnibus pro-  
bis hominibus, cui terras meas  
omnes, & universa bona eā in-  
tentione dedi, ut filium meum  
exhæredem facerem, & rogate  
eos, ut huic donationi testes esse  
velint. Illi protinus, quod peti-  
erat, præstiterunt. Equis enim  
conscensis, ad conventum re-  
meant, & coram probis homini-  
bus universis, quod se præsentibus  
Enneawne se defendens protu-  
lerat, declaraverunt. Quibus  
quidem declaratis, surgens, in  
foro Thurcillus Albus ab omni-  
bus liberis hominibus postulabat,  
ut uxori suæ terras a lite im-  
munes adjudicarent, quas illi pro-  
pinqua ejus donaverat. Hi vero  
ita fecerunt, prout rogaverat  
Thurcillus, qui statim consenti-

<sup>a</sup> By such versions all historical accuracy has been destroyed ; where can be found a term corresponding with " coram probis hominibus universis, et ab omnibus liberis Hominibus in Foro—the Original only specifies the Thanes assembled in the County Court, our present Grand Jury.

*Kinswoman that I've given after yea my Lands, yea my  
Maege the ic geann ægther ge mines Landes, ge mines  
Golds, yea Pells, yea Ruffs, yea all that I have after my  
Goldes, ge Pæglæs ge Reafes ge ealles the ic ah æfter minon  
Days, & hoo fitththen to them Thanes quoth. Do Thanelike,  
Dæge & heo syththan to tham Thegnon cweth. Doth Thegnlice,  
and well bid mine Errand to that Mote before all  
& wel abeodath mine ærende to tham Gemote beforan eallum  
them good men, and couth them whom I my Lands  
tham godam mannum & i cythath heom hwæm ic mines Landes  
given have, and all me <sup>k</sup>ought and mine own <sup>1</sup>Son  
geunnen habbe, & ealre minre æhte, & minan agenan Sunu  
never none Thing, and biddeth them be on this to Witness, and  
næfre nan Thing & biddath heom beon thisse to gewitnesse &  
they then so didden, ridden to their Mote, and coudden all  
heo tha swæ dydon, ridon to tham Gemote & cyddon eallon  
them good men what hoo on them laid had. Then stood  
tham godan mannum hwæt heo on heom geled hæfde. Tha astood  
Turchill Wight up in that Mote and bid all the Thanes  
Thurcil hwita up on tham Gemote & bæd ealle tha Thægnas  
shall his Wife the Lands clean, that her Kins-woman her giveth,  
syllan his Wife tha Landes clæne, the hire Maege hire geuthe  
and they so didden, and Turkhill rid then to St. Æthelbert's  
& heo swa dydon, & Turcill rad tha to sce Æthelberhtes*

<sup>i</sup> Couth opposite to uncouth—I am surprized with an uncouth fear—Shakespear—  
Vid. Skinner.—Uncouth in arms yclad—Spenser.—Unknown, consequently *couth*  
make them know.

\* Ought—modern, to me owed.

<sup>1</sup> Alfred's grandfather had entailed many estates on the Spear-half, and had excited  
probably no little animosity and jealousy among the Spindle-half; hence such maternal  
affection.—See hereafter.

rce Æhelberhter mynsterie be  
ealles hef folcer leape. ⁊ ge-  
pitneſſe. ⁊ let rettan on ane  
Eſtter boc.

entibus universis, qui conventui  
interessent, cum omnium testi-  
moniis, equo consenso, ad Sancti  
Æthelberhti monasterium tendit,  
ad quod profectus, quod aetum  
erat in quendam Evangeliorum  
codicem referri curavit.

*Minster by all those Folks Leave and Witness and m<sup>m</sup> leet setten  
 Mynstre be alles thæs Folcs Leafe & gewitnesse & let settan  
 in One Christ's Book.  
 on ane Cristes Boc.*

---

We entertain little doubt that English Scholars will imbibe more correct ideas of the Original from our homely Version, than from the Latin of Hickes; and the Historian and Lawyer have better notions of Courts of Judicature at this æra. To comment at large on this Record is not our immediate object, for we reserve it for discussion in that Dissertation of our History, where we shall consider Customs as the Common Law of the Realm. The next Specimen we shall exhibit is a Charter of the Conqueror's, published likewise in the Thesaurus, with an antient Latin Version.

\* Let—permitted.

## CHARTER

## CHARTA WILHELMI REGIS CONQUESTORIS



DE SACA ET SOCNA.

Willm Kingz gret mine bishoper  
 ⁊ mina eopleſ. ⁊ ealle mine  
 þegnas frēnciſce ⁊ engliſce on  
 þan r̄cypn p̄p̄ ſcuſ Augustinuſ  
 heſd land inne þneondlice. ⁊ ic  
 c̄yðe eop þ̄ ic habbe ge-unnan  
 Gode and ſce Augustine. ⁊ þam  
 hiſede þe þeſto hýneð. þ̄ h̄eo  
 bien heope race peorðe ⁊ heopa  
 rocna. ⁊ ȝuðbrycer. ⁊ ham-  
 rocna. ⁊ þorftaller ⁊ inþangener  
 þeoper. ⁊ þlemene-þeƿmðe oþer  
 heopa aȝne men binnan būngh  
 and butan. toller and teamer.  
 on ȝtþande ⁊ on ȝtneame. ⁊ oþer  
 ȝpa fele þeigna ȝpa ic heom to  
 ge-leten habbe. ⁊ ic nelle þat  
 aniz man aniz þing þeori on-teo  
 butan heom. ⁊ heore piñejer þe  
 hƿo hit beo-tecen ƿillan. þor  
 þam þe ic hebbe þor-ȝiften ȝode.  
 ⁊ ſce Augustine þas ȝerihte  
 minne ȝaple to alýredneſſe.  
 ealȝpa Eaðƿorð kingz min með  
 ær eſde. ⁊ ic nelle ȝebafian þæt

Ego Wilhelmus rex saluto  
 omnes meos epos & comites, &  
 omnes meos optimates franci-  
 genas & anglicos, in illis comi-  
 tatibus ubi Sanctus Augustinus  
 terram habet. Notum vobis esse  
 volo me annuisse Sancto Augus-  
 tino suæque congregatiōni, ut  
 habeant suum Sake & Socknie,  
 & pacis fracturam & pugnam in  
 domo factam, & viæ assaltus &  
 fures in terra sua captos, & la-  
 tronum fusceptionem super suos  
 proprios homines intra civitatem,  
 & extra \* ... in litoribus & in ma-  
 marinis fluctibus, quod Anglice di-  
 citur teames & super omnes allo-  
 diarios suos. Et ego nolo con-  
 sentire, ut aliquis de aliqua re se  
 intromittat exceptis semetipſis,  
 & suis præpositis, quibus ipſi com-  
 miferunt, vel committere volu-  
 erunt. Concedo enim istas recti-  
 tudines Deo & S. Augustino,  
 meæ animæ ad redemptionem,

ficut

## CHARTER OF WILLIAM THE CONQUEROR.

*William King greet my Bishops and mine Earls and all  
 Willm King gret mine Biscopes & mina Eorles and ealle  
 my Thanes french and english in them shire where St. Au-  
 mine thegnas frencise & englise on than scyran wes Stus Au-  
 gustine haveth land in <sup>a</sup> friendlike and I <sup>b</sup> couth you, that I  
 gustinus hefd land inne freondlice and ic cythe eow, that ic  
 have given God and St. Augustine and the Herd that  
 hæbbe ge-unnan Gode & Sce Augustine and tham hirede the  
 thereto heireth that they be their Sac worthy and their Soc  
 therto hyneth that hæo bien heore Sace weorthe and heora Socne  
 and <sup>c</sup> agreed-break and homestal and foresteal and within-fanging-  
 and Grithbryces and hamfocna and forstalles and infangenes  
 thief and fleemen <sup>d</sup> frims over their own men within Borough  
 theofes and flemene-fermthe ofer heora agene men binnan burgh  
 and without.  
 and butan.*

- <sup>e</sup> Tolles and theam*
- Tolles and teames*
- On Strand and in Stream*
- On Strande and on Streame*

*and over such fealty thanes such I them to let have and I  
 and ofer swa fele thegna swa ic heom to ge-leten habbe and Ic*

<sup>a</sup> Synonymous perhaps with modern Franchise.

<sup>b</sup> Contrary to uncouth, make you know.

<sup>c</sup> Agreed-break—what was settled or established by the grand Council of the No-  
bility—*Grith*, Agreement. Chaucer.

<sup>d</sup> Lincolnshire Dialect—Frims—folk—from *fremðe*—a stranger—hence—from.

<sup>e</sup> Doubtless the Poetry of the age.

ænig man þis abpecan be minan  
þriendpice. God eop gehelð.  
amen.

sicut Edwardus meus consanguineus,  
& sui antecessores reges  
fecerunt. Et ego nolo consentire,  
ut aliquis istud frangat, qui  
de mea amicitia curet. Valete.

## EXCERPTA

<sup>f</sup> nill that any man any thing thereunto <sup>g</sup> but them and their  
 nelle that anig man anig thing theor on-teo butan heom, and here  
*Vicars the who it take will, for that that I have*  
*Vicneres the hwo hit beo-tecen willan, for tham the Ic habbe*  
*fore-given Gode and St. Augustine, thus to right my soul to*  
*for-gifen Gode and Sce Augustine, thas gerihte minne fawle to*  
*loosedness all so Edward King my Kinsman eer feed and I nill*  
*alyfsednes ealwa Eadword King min Meg ær efde and ic nelle*  
*suffer that any man this break by mine friendship. God*  
*gethafian thaet ænig man this abrecan be minan frendscipe. God*  
*you hold. Amen.*  
 eow geheld. Amen.

---

Since the learning of Hickes has hitherto never been questioned, since <sup>h</sup> Dr. White Kennet states his “ Instructions of Grammar to be methodical and accurate,” since Bishop Nicholson reports his “ Book as discovering an accuracy in this language beyond the attainments of any that had gone before him in this study;” since Gibson, Smith, and Thwaites have extolled his ability in England; Grævius, Wormius, and the Leipsic Acta Eruditorum on the Continent, we judge it expedient to give other Specimens of his inaccurate Versions, and unfaithful Translations.

<sup>f</sup> Nill, not will. Vid. Chaucer passim.

<sup>g</sup> See Tooke's Diversions of Purley.

<sup>h</sup> Vide Testimonia Auctorum apud Hickes Thesaur. Vol. 1st. *Gibson*—circa singulas pæne voces hæsi, veritus ne iis subfasset idiotismi nescio quid, mihi adhuc non quidem plane incogniti, sed tamen haud satis bene intellecti. Verum cum re prope desperatâ totum Consilium tantum non abjecisset, omne hoc incommodum opportunè sustulit *Clarus Georgius Hickesius*—*Smith*—Subsidia & quasi Manu-ductiones, quæ viam ad abditissima Penetralia (Linguæ Anglo-Saxonice addiscendæ) apertam, planam ac facilem muniunt ex Doctri Somneri Dictionario & Doctri Hickesii Grammaticâ suppeditantur.—*Thwaites*—Hickesi literaruræ hujus omnis Instauratori maximo—*Grævius*—Vir pereruditus—*Wormius*—Legi iterumque perlegi—*Acta eruditorum* Vir hic doctissimus.—

## EXCERPTA E PSEUDO EVANGELIO NICODEMI.

Hick. Gram. Anglo-Sax. p. 72.

Ða cræb þeo helle to Satane.  
 La þu ealðor ealje fōrþylle-  
 dnýrre. ḡ la þu oþðrjuma ealja  
 ýfela. ḡ la þu fēder ealja flý-  
 mena. ḡ la þu þe ealðor ræje  
 ealle deaþer. ḡ la oþðrjuma  
 ealje modigñýrre. for hwig ze-  
 dýrþlæhteſt þu ðe þ þu þ  
 geþanc on þ Iudeirce folc ařen-  
 deſt þ hig ðýrne Hælenð ahen-  
 zon. ḡ þu him nænne gylt on ne  
 oncneope. ḡ þu nu þurh þ tñýr  
 ḡ þurh ða riode hærþt ealle þyne  
 blýrre fōrþylleð.

Tum inquit Morta [Hecate]  
 ad Satanam : ô tu princeps per-  
 ditionis ! ô auctor omnium ma-  
 lorum ! ô profugorum [aposta-  
 tarum] omnium pater ! ô qui  
 fuisti princeps omnis interitūs ! ô  
 omnis ambitionis auctor ! cur  
 præsumebas indere in mentes  
 Judæorum, ut Jesum, quem scie-  
 bas esse innocentem, crucifige-  
 rent, quando quidem per <sup>a</sup> lig-  
 neam illam crucem tuam, omnem  
 delectationem perdidisti. Evang.  
 Nicod. p. 17. §. xxix.

<sup>a</sup> Ligneam,—a wooden Translation indeed.

LEGES

EXCERPTA

## EXTRACTS FROM THE FALSE GOSPEL OF NICODEMUS.

*Then quoth she Hell to Satan Lo thou ealder Earle of fore-  
 Tha cwæth seo Helle to Satane. La thu ealdor earle for-  
 spoiledness, and lo thou <sup>a</sup> earth-former of all evil, and lo thou  
 spyllednyfse, and la thu ordfruma ealra yfela and la thu  
 father of all fleemen, and lo thou thee <sup>b</sup> the that, thou that <sup>c</sup> Think  
 fæder ealra flymena and la thu the the that, thu that gethanc  
 in that Judaish folk hast sent, that they this Healing one high-hang,  
 on that Judeisce folc asendeſt, that hig thysne Hælend ahengon,  
 that thou him none guilt on never once knew, and thou now  
 that thu him nænne gylt on ne oncneowe, and thu nu  
 thorough that true one, and thorough that <sup>d</sup> Rood haveſt all thine  
 thurh that tryw, and thurh that Rode haefſt ealle thyne  
 Bliss fore-spoiled.  
 blyffe foreſpylled.*

---

That an accurate Investigator can never be satisfied with the Versions of Hickes, we presume is clearly established. The Author selected for our farther animadversions is David Wilkins, the laborious Editor of the Concilia and Leges Saxonicae. We shall select a Section from the Laws of the Confessour, which we defy any Scholar or Lawyer to comprehend or interpret, from his pretended Translation. We wish not hence to infer that our Conjectures or Rendering are uniformly right, for Saxon Records want the penetration and judgment, that Bentley displayed in Greek and Roman Literature, to purify their Text; we pretend to prove, however, that our predecessors have been grossly wrong, and that many of their errors have proceeded from their pursuing the study of Anglo-Saxon Learning through the medium of the Latin Language.

<sup>a</sup> Earth, the Source of every thing, the general Mother, and Cause of Life.

<sup>b</sup> This. <sup>c</sup> Think—synonymous with modern thought. <sup>d</sup> Synonymous with Cross.

## LEGES EDWEARDI REGIS.

Wilkins Versio. p. 49. §. 2.

Be ȝone þe oþrum rihter ƿýrnþ.

De eo qui alteri jus denegat.

Eac pe cƿædon hƿer ƿe þýrþe  
ƿærne ðe oþrum rihter ƿýrnðe.  
aþor oþþe on boclande. oþþe on  
foclande. hƿonne he him rihte  
ƿorhte befojan þæm ȝerfan:  
Lif he ƿonne nan rihte næfde.  
ne on boclande ne on foclande.  
þ ƿe ƿærne þe rihter a ƿýrnðe  
rcyldig xxx ƿcill. ƿið ȝone  
Lýning: b AEt oþrum cýrre eac  
ƿra: æt ȝriðan cýrre. Lýn-  
ing ƿerhýrnýrre. þ iſ cxx  
ƿcill. buton he ær ȝerþice.

Item diximus, quod dignum  
esset alteri jus denegare, sive in  
possessione propria, sive in fundo  
populari, quando ei jus datur  
coram Præfecto. Si tunc nullum  
jus habeat nec in possessione pro-  
pria, neque in fundo populari,  
sit ille qui jus denegat reus xxx  
solidorum apud Regem; altera  
vice eodem modo; tertia vice  
contumaciæ erga Regem, hoc  
est, cxx solidorum, nisi se prius  
excuset.

LEGES

## LAWS OF EDWARD.

Wilkins. p. 49. §. 2.

*Of them that other rights warneth.  
Be thone the othrum rihtes wyrnþ.*

*Eke we woud, whoſo he worthy were, that other Rights  
Eac we cwædon hwæſ ſe wyrthe wære the othrum rihtes  
warneth, either oth' on Bookland, oth' on Folkland, whence  
wyrnde, aþor oththe on Bockland, oththe on Folcland, hwonne  
he him right works before thone Reeves. If he then none  
he him rihte worhte beforan thæm Gerevan. Gif he thonne nan  
right not have, nay on Bookland, nay on Folkland, that he were  
rihte næfde, ne on Boclande, ne on Folclande, that ſe wære  
the Rights worthy <sup>a</sup>ſinneth 30 Shill with the King: At  
the Rihtes <sup>b</sup>wyrd ſcyldig xxx ſcill with thone Cuning: Æt  
other <sup>c</sup>Court eke ſo; at third Court, Kings overhighness,  
othrum Curre eac fwa; æt thriddan Curre, Cuninges oferhyrneſſe,  
that is 120 ſhillings.  
that is cxx Scil.*

<sup>a</sup> In the various readings of the Laws of this æra we find ſcynning and ſcyldig, in different MS.

<sup>b</sup> Lambard thus, pýnd, certainly more intelligible than pýndē.

<sup>c</sup> Courts were held every fortnight at this æra

## LEGES ÆLFREDI.

Wilkins Versio. p. 43. §. 37.

## Be Boclande.

Se mon ƿeþe boclande hæbbe.  
 ƿ him his maȝar læðen þonne  
 ƿetton pe ƿ he hit ne mōste  
 ƿyllan of his mæȝbuŋe gifðær  
 bið ȝerȝit. oþþe ȝeritnýrre. ƿ  
 hit ȝæra manna ƿorþod ƿæne  
 ƿe hit on ƿluman ȝertjindon.  
 ƿ ȝara ƿe hit him ƿealdon. ƿ he  
 ƿpa ne mote. ƿ ƿ ȝonne on  
 Lýningeȝ. ȝe on Biȝceoper ȝe-  
 ritnýrre ȝenecce befojan his  
 maȝum.

Si quis terram hæreditariam  
 habeat, quam Parentes ejus ipsi  
 reliquerunt, tunc statuimus, ut  
 eam non vendat a cognatis hære-  
 dibus suis, si adsit scriptura vel  
 testis, quod illi viro prohibitum  
 fit, qui eam ab initio acquisivit,  
 & illi qui eam vendidit, ut ita  
 facere nequeat, & hoc tunc in  
 Regis vel in Episcopi testimonio  
 recitetur coram cognatis suis.

PÆNITEN-

## LAWS OF ALFRED.

Wilkins. p. 43. §. 37.

*Of Bookland.*

*If man be that <sup>a</sup> Bookland have, and him his <sup>b</sup> Elders left,  
 Se mon se the Bockland hæbbe, and him his yldran læfden,  
 then set we, that he it not might sell off his <sup>c</sup> Kinsbrother,  
 thonne setton we, that he hit ne moste syllan of his Mægburge,  
 if there beeth Writ, oth' Witness that it there man  
 gif thær bith gewrit, oththe gewitnesse that hit thæra manna  
 forbad were, that it in firming restrained (they) and there that  
 forbod were, the hit on fruman gestrindon and thara the  
 it him <sup>d</sup> sealed, that he so not might and that then in Kings  
 hit him sealdon, that he swa ne mote and that thonne on Cuninges  
 yea in Bishops Witness be read before his Kinsfolk.  
 ge on Bisceopes gewitnysse <sup>e</sup> geredde beforan his Magum.*

<sup>a</sup> Bookland—Entered in one Christ's Book.<sup>b</sup> ylðjan Textus Roffensis Wilkins magar.<sup>c</sup> The Spear-half, not the Spindle-half. See this illustrated when we examine Alfred's Will.<sup>d</sup> Sealed in a Charter or Book.<sup>e</sup> Very probably geredde for gerecce.

## PÆNITENTIALE DOMINI ECGBERTI ARCH. EBOR.

Concilia Magnæ Brit. a Davide Wilkins, s. t. p. p. 138.

Si hƿylc cƿyrten man hir  
agen beaƿn. oþþe hir nehƿtan  
mæg ƿiþ anisum ƿurþe ƿylle.  
næbbe he nanne ȝemanan mid  
cƿyrtenum mannum ær he hine  
alyfed hæbbe of ȝam þeordome.  
ȝif he ȝonne hine begytan ne  
mæge. dæle ƿpa mycel ƿeoh ƿor  
hýnd ƿpa he ær mid him nam. ȝ  
alyfe oferjne of ȝeordome. ȝ  
ƿneoge ȝone. ȝ færte ƿepon  
pucan on hlæf ȝ on pætefæ.  
ȝ ȝif he ȝær ȝertƿeoner næbbe þ  
he alýfan mæge. færte ȝonne  
eahta ȝ tƿentig pucena on hlæf  
ȝ on pætefæ.

Si quis christianus infantem  
suum vel proximi sui pro aliquo  
pretio vendiderit, non habeat con-  
fortium aliquod cum christianis,  
antequam eum e servitute rede-  
merit; si autem ipsum obtinere  
nequeat, tradat tantum pecuniae,  
quantum prius per ipsum acce-  
perat, et redimat eum e servi-  
tute, ac liberet illum, et jejunet  
septem septimanas in pane et  
aqua: et si facultates non habeat,  
ut eum redimere possit, jejunet  
octo et viginti hebdomadas in  
pane et aqua.

## PENETENTIAL OF ECBERT ARCHBISHOP OF YORK.

David Wilkins. p. 138.

*If ilk Christian man his own Barn, oth' his nigheſt  
 Gif hwulc Cristen man his agen bearn, oththe his nehstan  
 Kinsmans, with any <sup>a</sup> Worth ſell, not have he no Communion  
 mæg, with anigum wurthe ſylle, næbbe he nanne gemanan  
 with Christian men, e'er he them loofed have of their  
 mid Criftenum mannum,ær he hine alyfed hæbbe of tham  
 thraldom, if he then them get not may, deal ſo mickle  
 theowdome, gif he thonne hine begytan ne mæge, dæle ſwa mycel  
 fee for them, ſo he e'er with them <sup>b</sup> nimmed, and looſe others of  
 feoh for hyne, ſwa he ær mid him nam, and alyſe otherne of  
 thraldom, and free thence, and fast ſeven Weeks on Loaf  
 theowdome, and freoge thone, and fæſte ſeofon Wucan on hlafe  
 and on Water, and if he this ſtrength not have, that he looſe  
 and on Wætere, and gif he thæſe geſtreones næbbe, that he alyfan  
 may, fast then eight and twenty weeks on Loaf and on  
 mæge, fæſte thonne eahta and twentig wuçena on hlafe and on  
 Water.*

Waetera.

<sup>a</sup> Synonymous with price.<sup>b</sup> Nimmed his purse.—Shakespear—Merry Wives of Windsor.

## LEGES INÆ.

Wilkins. Concil. p. 59. §. 6.

Be geþeohtum.



Liþ pha geþeohte on cýnninger  
huþe. ȿy he ȿcylðig ealler hý  
þýþer. ȿ ȿy on cýnninger dome.  
hpæþer he lýre aȝe ðe naȝe:  
Liþ pha on mýnþer geþeohte.  
hund tƿeltig ȿcillingær. gebete.  
Liþ pha on ealdormanneþ huþe  
geþeohte. oþþe on oþþer geþun-  
ger pitan. ȿixtig ȿcillingær  
gebete he. ȿ oþer ȿyxtig ȿcil-  
lingær geþýlle to pite: Liþ he  
ðonne on ȝafolgyldan huþe oþþe  
on gebuþer geþeohte. ȿjuttig  
ȿcillinges to pite geþýlle. ȿ dæm  
gebuþe ȿyx ȿcillingær: And ðeah  
hit ȿy on middan fælda geþohten.  
hund tƿelftig ȿcillingær to pite  
ȿy agýþen: Liþ ðonne on gebe-  
oþcipe hi ȝecidæn. ȿ oþer heora  
mid geþýlde hit ȝorþere, geþýlle  
re oþer ȿjuttig ȿcillingær to  
pite.

De pugnis. Cap. 6.

Si quis in regis domo pugnet,  
perdat omnem suam haeredita-  
tem, et in regis sit arbitrio, possi-  
deat vitam an non possideat. Si  
quis in templo pugnet, centum  
viginti solidis mulctetur. Si quis  
in senatoris domo pugnet, vel in  
alterius illustris sapientis, sexa-  
ginta solidis mulctetur, et alios  
sexaginta solidos solvat poenae  
loco. Si autem in tributarii domo  
vel coloni pugnet, triginta solidos  
poenae loco solvat, et colono sex  
solidos. Et licet in medio camipi  
pugnatum sit, centum viginti  
solidi poenae loco solvantur. Si  
autem in convivio rixati sint, et  
unus horum patienter id sustineat,  
solvat aliis triginta solidos poenae  
loco.

Be

## LAWS OF INA.

*Of Fights.*

*If \*wha fight in King's House, be he slighted all his Gif hwa gefeohte on Cunninges Huse, sy he scyldig ealles his Reeves, and be in King's Doom, whether he <sup>b</sup> Life have the yrves and sy on Cynninges Dome, hwæther he life age the no. If wha in Minster fight, hundred twenty shillings nage. Gif hwa on Mynster gefeohte hund tweltig scillinges give boot. If wha in Alderman's House fight, oth' in gebete. Gif hwa on Ealdormannes Huse gefeohte oththe on other <sup>a</sup> Thanes, a Wight, sixty Shillings give boot he, and other othres Gethungenes, Witan sixtig Scillinges gebete he, and other sixty Shillings shall to Wight. If he then in Gable-geld fyxtig Scillinges gesylle to <sup>c</sup> Wite. Gif he thonne on gafoldgyldan House, oth' in Burgesses, fight, thirty Shillings to Wight Huse, oththe on Gebures, gefeohte, thriddig Scillinges to Wite shall, and that Borough six Shillings. And tho' it be in gesylle, and thaem Gebure syx Scillinges. And theah hit sy on mid-field fought, hundred twenty Shillings to Wight be midden feldda gefohten, hund twelftig Scillinges to Wite sy given. If then in Borough-ship they chiden, and either of them agyfen. Gif thonne in Gebeorscipe hi geciden and other heora with with-hold it forbear, shall the other thirty Shillings to mid gethylde hit forbere, gesylle se other thriddig Scillinges to Wight.*

*Wite.*

\* Wha wants me.—Edinburgh Language.

<sup>b</sup> Reeves, synonymous with Rolls—reef the Sails—all his chartered Lands.

<sup>c</sup> Whether he be a Lord or not, *hlaford*—Life—Source.

\* Some Thanes not Wights.

\* The Lord, who has the Court of Suit and Service, Fines and Forfeitures, or Sac and Soc.

Be ðam ðe heora ȝeritnýrre be-  
þorjan býceope ȝeleoðaþ.

VII. Eif hƿa beþorjan býceope  
hýr ȝeritnýrre. Ȑ hýr þeo aleoȝe.  
ȝebete mid hund tƿeftig ȝcili-  
linger.

De iis quorum testes coram epis-  
copo mentiti sunt. Cap. 13.

VII. Si alicujus testis vel <sup>a</sup> vas  
coram episcopo mentiatur, com-  
penset centum viginti solidis.

### CHRONICON SAXONICUM.

Anno 1137. Gibson. p. 239.

I ne canne. Ȑ ne mai tellen  
alle þe punðer. ne alle þe pineȝ  
þ hi díden ƿpecce men on hýr  
land. Ȑ þ laȝtede þa xix. ƿintre  
pile ȝtephne paȝ king. Ȑ æuȝe  
it paȝ ueȝre Ȑ ueȝre. Hi læi-  
denȝælder on þe tuneȝ æuȝeu  
pile. Ȑ clepeden it tenȝepie. þa  
þe ƿpecce men ne haddeñ nan  
moȝe to giuen. þa næueden hi  
and bƿendon alle þe tuneȝ. þ  
pel þu mihter fajen all adæir  
fajne ȝculðerþ þu neuȝe fínden  
man in tuneȝ rittende. ne land  
tiled. Da paȝ coȝn ðæne. Ȑ  
flec. Ȑ cære. Ȑ buteȝe. fóñ nan  
ne pæs o þe land. ƿpecce men  
ȝtupuen op hungæn. ȝume jeden

Non autem possibile est mihi  
numerare omnia vulnera, om-  
nesque calamitates, quibus affixe-  
runt miseros incolas hujus terræ :  
hoc vero duravit xix. annos,  
quibus Stephanus fuit Rex, &  
quotidie deteriore erant condi-  
tione. Imposuerunt tributa op-  
pidis valde frequenter, & illud  
vocarunt ..... cumque miseri  
homines non haberent quicquam  
amplius quod darent, vaſtarunt  
& incenderunt omnia oppida ;  
adeo ut posses inter diei conficere,  
nec tamen reperire quemvis ho-  
minem in oppido viventem, aut  
terram cultam. Hinc fuit fru-  
mentum carum, & caro, & caseus,

<sup>a</sup> What is Vas?

§. 7. *If wha before Bishop, his Witness, and his Wed,*  
*Gif hwa beforan Bisceope, his Gewitness and his Wed*  
*cause to lye, give boot with hundred twenty Shillings.*  
*aleoge gebete mid hund twelfig Scillinges.*

Any Scholar must certainly be convinced of the Inaccuracies of Wilkins, and the impossibility of understanding the Original from his pretended Translations. The next Extract we shall select from the Saxon Chronicle ; which has been edited by the learned Gibson with greater care and fidelity, than we have met with in our researches ; but still we attempt to prove, even from this best Specimen, that the Latin Language cannot convey ideas equally accurate or correct, as may be acquired through the medium of English Phraseology.

### SAXON CHRONICLE.

*I nay can and nay may tell all the Wounds nor all the  
 I ne canne and ne mai tellen alle the Wundes ne alle the  
 Pains, that they did wretched men in this Land, and that lasted  
 Pines, that hi diden wrecce men on this Land, and that lastede  
 the 19 Winters, while Stephen was king, and ever it was worse  
 tha 19 Wintre, wile Stephne was king, and ævre it was werfe  
 and worse. They laid Gelt on the Towns every while, and  
 and werfe. Hi laiden gæildes on the Tunes æureu wile, and  
 yclept it <sup>a</sup> tenth-penny. <sup>b</sup> Then the wretched men not had any  
 clepeden it tenseprie. Tha the wrecce men ne hadden nan  
 more to give, then ravished they and burnt all the Towns, that  
 more to given, tha ræveden hi and brendon alle the Tunes, that*

<sup>a</sup> Gibson says “ quæ sit hujus vocabuli significatio videant alii,” but every person conversant in ancient Records, where there are frequent contractions, knows that tensepie would be tensepennie, and collateral historical authority justifies our interpretation.

<sup>b</sup> Synonymous to modern when.

on ælmer þe þa[n]en y[er]um pile rice  
men. y[er]um flugen ut of lande.  
Per næufe gæt mape p[ro]eccehed  
on land. ne næufe heðen men  
þe[n]je ne d[omi]nen þan hi d[omi]nen.  
þo[n] ouer[un]d[omi]n ne þo[n]-banen hi  
nouþer[un] cypce. ne cypceiærd. oc  
nam al þe god þ[er] þar inne par.  
I b[ea]nden ryðen þe cypce I  
altegæde[n].

& butyrum, quippe nihil eorum  
fuit in hac terra. Pauperes peri-  
bant fame: nonnulli ostiatim  
vielum petebant, qui fuerant olim  
divites; & aliqui terram relique-  
runt. Nunquam adhuc erant  
majores calamitates in hac terra,  
neque unquam pagni plus mali  
quam hi fecerunt; tandem enim  
neque pepererunt Ecclesiæ, ne-  
que cœmiterio, sed eripuerunt  
quicquid boni inibi fuit, tuncque  
ignes admoverunt Ecclesiæ, &  
rebus quæ supererent.

*well thou mightest <sup>c</sup> far on all a day, fore shouldest thou ever find  
 wel thu mihtes faren all adæis, fare sculdest thou neure finden  
 man in town sitting, or land tilled. Then was corn dear and  
 man in tune sittende, ne land tiled. Tha was corn dære and  
 flesh and cheese and butter, for none nay was in the land. Wretched  
 flec and cæse and butere, for nan ne wæs o the land. Wrecce  
 men starven of hunger, some <sup>d</sup> fedden on alms that were somewhat  
 men sturven of hunger, sume jeden on ælmes the weren sum wile  
 rich men, some flewne out of the land. Was never yet more  
 rice men, sum flugen ut of lande. Wæs næure gæt mare  
 wretchedness in land, nor ever heathen men worse nay did, than  
 wrecched on land, ne neure hethen men worse ne diden, than  
 they did, for ever fitthence not forborne they neither Church,  
 hi diden, for over fitton ne for-baren hi nouther Circe,  
 nor Church-yard, but nimmed all the goods that therein was, and  
 ne Cyrcejærd, oc nam al the god that thar inne was, and  
 burnt fitthence the Church and altogether.  
 brenden sythen the cyrce and altegædre.*

---

To prove that Saxon Literature has not been cultivated with greater attention, or success, at a subsequent period; we shall exhibit the Conclusion of Alfred's Will, published by the University of Oxford, with the Annotations and Version of Manning, the Editor of Lye's Saxon Dictionary. And here, we cannot but lament, that the Corrector of the Press should have confounded the Unity of this valuable Document, by printing the Saxon Introduction, in the Register of the Abbey of New-minster, as the Will of the amiable and benevolent Alfred, and confounding the reader by a double preamble, in direct contradiction to the Copy transmitted. As a *literal* English Translation is here attempted, we shall add the Latin Version as a Note, to shew that this Record has been studied through the medium of the Latin Language.

<sup>c</sup> Farr-on—advance.

<sup>d</sup> Probably an error, *j* for *f*.

## EXTRACTS FROM ALFRED'S WILL,

In Bibliotheca Astleianâ, p. 24.

## ORIGINAL.

LITERAL ENGLISH TRANSLATION  
OF THE EDITOR.

þ ic biddē on godēr naman.  
 þ on hīr haligna. þ minna maga-  
 nan. ne ýnfepeaþda ne gērpence  
 nan. nenig cýnelip þāra þe ic  
 fōnezeald. þ me pēt-reaxena  
 pitan to rihte gehehton þæt ic  
 hi mot lætan ƿpa fneor ƿpa þe ope-  
 ƿpaðen ic ƿille. ac ic fōr godēr  
 lufan. þ fōr minne ƿapple þe aƿre.  
 ƿille þ hȳ ƿyn heora fneolfer  
 ƿynðe. þ hȳra cýner. þ ic on  
 godēr liſtiendēr naman beode þæt  
 hȳ nan man ne bƿocie. ne mid  
 f eoƿ manuge. ne mid næniȝum  
 þingum. þ hȳ ne motan ceoƿan  
 ƿpylcne mann ƿpylce hȳ ƿpyllan.

And I beseech, in God's name,  
 and in his Saints', that of my Re-  
 lations none, nor of my heirs  
 none do obstruct, none of the  
 freedom of those that I have re-  
 deemed. And for me the West-  
 Saxon Nobles as lawful have pro-  
 nounced that I them may leave  
 either free or bond whether I  
 will. But I, for God's love, and  
 for my Soul's advantage, will  
 that they be of their freedom  
 Masters, and of their Will, and  
 I, in God the living's name in-  
 treat that them no man do not  
 disturb, neither by Money-ex-  
 action, nor by no manner of  
 means, that they may not chuse  
 such Man as they will.

þ ic ƿille þæt man aȝyfe þam  
 hīpum æt domna hamme hȳra  
 land bec. þ hȳra fneolj ƿpylce  
 hand to ceoƿenne ƿylce him  
 leoƿast ƿy. fōr me. þ fōr ael-

And I will that they restore to  
 the families at Domerham their  
 Land-Deeds, and their free li-  
 berty such person to chuse, as to  
 them most agreeable may be;  
 for

EXTRACTS from ALFRED'S WILL, in the Possession of  
T. ASTLE, Esq; with a literal verbatim Rendering.

*And I bid in God's Name, and in his holy ones, that my  
And ic bidde on Godes Naman, and on his haligra, that minra  
Megs none no reeveeward not squench none, nor any Court-leave,  
maga nan ne urfewearda ne geswence nan, nænig Curelif,  
there that I fore-sealed, and me West-saxon Wights to right  
thara the ic foreseald, and me west-seaxena witan to rihte  
righted, that I they might let (be) so free so thiefs whether  
gerehton, thæt ic hi mot lætan swa freo swa theorve swather  
I will. And I for God's Love, and for my Soul's thrift,  
ic wille. ac ic for godes lufan, and for minre fawle thearve  
will, that they be their franchise worthy, and their <sup>a</sup> Courts.  
wylle, that hy syn heora freolfses wyrthe, and hyra Cyres.  
And I in God's living Name bid that they no man nay  
And ic on Godes lisiendes Naman beode thæt hy nan man ne  
break, nay with fees manage, nor with not any thing, that  
brocie, ne mid feos manunge, ne mid nænigum thingum, that  
they not might choose such <sup>b</sup> man, such they will.  
hy ne motan ceofan fwulcne mann fwylce hy wyllan.*

*And I will that man give them high-ones at Domerham  
And ic wylle thæt man agyfe tham hiwum æt Domra-hamme  
their Land <sup>c</sup> Book, and their <sup>d</sup> free-will such hand to choose,  
hyra land bec, and hyra freols fwulce hand to ceofenne,*

<sup>a</sup> Chairs approximates nearer to the Original ; hence the Chair of Justice, to take the Chair, to act as President.

<sup>b</sup> Patron, or Life Lord.—18 Liberi homines commendati tantum.

Little Domesday, for Norfolk, 249. a.

<sup>c</sup> Most probably Land-book or Book-land, since Alfred was not likely to have disfised them of that land, which Elfleda had conferred.

<sup>d</sup> We presume free-will or franchise, for it approximates much nearer than the variation of spelling in many words—give for instance.

*such*

þlæde. Ȑ þor þa ƿrýnd þe heo  
þoneþingode. Ȑ ic þoneþingie.

for me, and for Elfleda, and for  
the friends that she did intercede  
for, and I do intercede for.

Ȑ rec man eac on cƿicum ceape  
ymbi minne ƿaple þearfe. ƿpa  
hit beon mæge. Ȑ ƿpa hit eac  
ȝenyrne Ȝy. Ȑ ƿpa ge me þor-  
ȝyfan ƿyllan. \*

And seek they alfo, with a  
living price, for my Soul's health,  
as it be may, and as it also fitting  
is ; and as ye me to forgive shall  
be disposed.

#### MANNING'S LATIN TRANSLATION.

\* Item, Obtestor, in Dei Nomine, et ejus Sanctorum, ut meorum consanguineorum nemo, neque hæredum interpellet nemo, arbitrio suo utendi facultatem eorum quos redemi ē servitute. Profecto mihi West-Saxonum Optimates legitimū censuerunt, ut ego istos possem relinquere, sive liberos, sive servos, utrum vellem. At ego, propter Dei amorem, et propter animæ meæ salutem, volo ut sint libertatis suæ compotes et arbitrii. Necnon in Dei viventis nomine obsecro, ut eos nemo vexet, neque pecuniæ exactione, neque alio quovis modo, quo minus possint eligere talem Dominum qualem ipsis velint.

Item, Volo ut reddantur familiis apud Domer Manerium, eorum Chartæ, et eorum licentia talem Dominum eligendi qualem ipsis placuerit, propter me, et propter Ælfledam, et propter amicos pro quibus ipsa intercedebat, atque ego intercedo.

Denique, Imploretur Deus, viventi pretio, pro animæ meæ salute, quantum fieri possit, uti etiam congruum est, et prout vos mihi condonare velitis.

*such them liefest be, for me, and for Elfleda, and for the friend  
swulce him leofast sy, for me, and for Ælfæda, and for tha frynd  
that hoo forethought and I forethink.  
the heo forethingode and ic forethingie.*

*And seek man eke on <sup>e</sup>wick <sup>f</sup>Cheap about my Soul's thrift,  
And sec man eac on cwicum ceape ymbe minre sawle thearfe,  
so it be may, and so it eke rising be, and so yea me  
fwa hit beon mæge, and fwa hit eac gerysne sy, and fwa ge me  
forgiven (it) will.  
forgyfan wyllan.*

---

There are many other passages in this Will, that demand similar Examination and Illustration. The Land which Alfred's Grand-father had entailed on the weaponed half, (that is) the Spear-half, in Opposition to the Spindle-half, and which, if transferred into a Wife's or Female Hand, he orders to be purchased by his Heirs, and restored to the proper Line, is constantly confounded with the Acquisitions he had made, when the word is <sup>g</sup>astryndon, strengthened, restrained, or straitened, not begæton, as in the Introduction of this Record. In confirmation of this interpretation, we find him urging the justice of such restoration of property to the entailed line, because he had bequeathed to his Heirs Male, many more Estates than they would be necessitated to repurchase, that he might have bestowed on Females. But we reserve farther comment to a future opportunity, in our historical Dissertation on Ranks and Services.

The next Specimen we shall exhibit is an antient Proclamation of Henry the third, which Somner considers a Saxon Record, Lord Lyttleton an Old-english Document.—*Som. Dict. ad verbum unnan.*

<sup>e</sup> Alive—Northern Dialect—living—

<sup>f</sup> Cheap-men—modern Chap-men, selling their wares at a fixed price.

<sup>g</sup> For variation of spelling, take *give* an example—Gif, yef, if, yf, yeve, yeoven, given, giffis, geive, gin ye will, gi' me.

## ROTUL. PATEN. de Anno 43. Hen. 3. Memb. 15. N° 40.

SOMNER ad verbum *unnan.*

Henr. þurh Godes pultume  
King<sup>a</sup> on Englene loande. Lhoa-  
vejd on Yþland. Duk on Nojm.  
on Aquitain ȝ Eopl on Aniou.  
rend igretinȝ to alle hīre <sup>b</sup> holde  
ilærd ȝ ileped on Huntindonn  
rchip. Hæt riten ȝe pe alle hæt  
pe pillen ȝ unnen hæt hæt uje  
nædermen alle. oþer ȝe moare  
dæl of heom hæt beoþ ichosen  
þurh us ȝ þurh hæt loander  
folk on uje kuneiche hebbet  
idon ȝ rchullen don in ȝe popþ-  
nerre of Gode ȝ on uje tƿeopþe  
þor ȝe fƿeine of ȝe loande.  
þunge ȝe beſigte of þan to  
fɔjen iſeide nædermen beo  
rteðefærþ and ileſtinde in alle  
þing abutan ænde. And pe  
heaten alle uje tƿeope in ȝe  
tƿeopþe hæt heo us oȝen. ȝ  
heo stede-pærliche healden ȝ  
rƿepen to healden ȝ to pƿen  
ȝe iſetneſſer hæt beon makede  
ȝ beon to makien þurh þan to  
fɔjen iſeide nædermen. oþer

Henricus Dei adjutorio Rex  
Angliae, Dominus Hiberniae, Dux  
Normanniae, Aquitainae, & Co-  
mes Andegaviæ, Salutem mittit  
(i. dicit) omnibus fidelibus suis,  
clericis & laicis in Comitatu Hun-  
tindoniæ. Vobis omnibus notum  
facimus, quod volumus & conce-  
dimus ut quod Confiliarii nostri  
omnes, sive major eorum pars, qui  
fuerint electi à nobis & à gentis  
plebe in Regno nostro, fecerint  
& facturi sint (i. e. decreverint) in  
honorem Dei, & fidelitatis quâ  
nobis obligantur intuitu, pro bono  
gentis, per consilium antedict-  
orum consiliariorum, (eo nomine  
scilicet) firmum fit & stabile per  
omnia in perpetuum. Et præce-  
pimus omnibus fidelibus nostris,  
per fidem (vel, fidelitatem) quam  
nobis debent, ut firmiter obser-  
vent & observare (vel, observa-  
turos se) jurent & tueri, consulta  
quæ ab antedictis Consiliariis, sive  
à majori ipsorum parte, facta &

\* In Bibliotheca Astleianâ uniformly ou, not on.

b A different division of Letters is adopted.

## PATENT ROLL Anno 43. Henry 3. Memb. 15. № 40.

SOMNER ad verbum *unnan.*

*Henry through God's <sup>a</sup> fultume, King of Englandland, <sup>b</sup> Lord  
 Henr. thurg Godes fultume, King ou Engleneloande, Lhoaverd  
 of Ireland, Duke of Normandy, of Aquitain, and Earl of Anjou,  
 ou Yrland, Duk ou Norman, ou Aquitain, and Earl ou Anjou,  
 send I greeting to all his whole <sup>c</sup> servants of the Lord, and <sup>d</sup> allowed  
 send igretinge to alle hise hol theilaerde, and ilewede,  
 of Huntingdon Shire, that <sup>e</sup> ween ye well all, that we will  
 ou Huntendonn Schir, that witen ge well alle, thaet we willen  
 and wull, that that our <sup>f</sup> Read-men all, or the more Deal of  
 and <sup>g</sup> uune, thaet thaet our Rædefmen alle othe the moare Dael of  
 them, that be chosen thorough us, and thorough that <sup>h</sup> Landsfolk,  
 heom, that beoh ichosen thurg us, and thurg thaet Loandesfolk,*

<sup>a</sup> Fultume, or Fulture, from *Fultura*, Support.<sup>b</sup> Lif-erth—Life-earth—Source of Life or of Bread, *Loaf*, hence *Bread* is the *Stuff*, or *Staff*, of *Life*.<sup>c</sup> From theow Servants, hence modern thief, and the Provincialism, “Do you thou me, i. e. call me a slave?”—in Lancashire Dialect still theow.<sup>d</sup> Allowed, lawful—*Pacem Regis habentes in the Law*—neither Villains or Thiefs—hence Alloy, or Allay—lawful Money with a proportion of lawful base Metal.<sup>e</sup> The true Derivation of Words will so easily and naturally appear, from these Sources, that it will be frequently unnecessary to comment on them.<sup>f</sup> Men of Letters—Reading—Witens—or Wisemen.<sup>g</sup> Somner gives this Charter in his *Dictionarium Saxonico-latino-anglicum*, under the Verb *unnan*, a word no where found but in this passage, according to his conception of the passage.—The Original is abbreviated thus, *wune*, and from the common expression in Lancashire, “I will and wull,” we have little doubt that our Interpretation is correct.—Lye is subject to this error.<sup>h</sup> The Folk of that County—Knights of that County—Communitas—for similar Writs were directed to each Shire of England and Ireland—Tyrrel’s Common People is ridiculous, for there never was a Knight from an Irish *Election*, a *Representative* to an English Parliament—but of this in our History.

þuñg þe moane dæl of heom  
aljpo aljre hit iſ be þopen iſeid.  
And þæt æhc oþer helpe þæt  
þor to done bi þam ilche oþe  
aþener alle men (paucula quæ-  
dam hic deesse videntur, hæc sci-  
licet aut similia: in alle þinge  
þæt) oðr þor to done ȳ to  
þoangen. And noan ne mine of  
loande ne of eȝtēphær þuñg þis  
berigte muȝe beon Ȥlet oþer  
iþerred on onie pīre. And ȝif  
oni oþer onie cumen hej ongenez  
þe pillen ȳ heaten þæt alle uƿe  
tjeope heom healðen deadliche-  
iȝtan. And þor þæt þe pillen  
þæt þis beo ȝtēdefært ȳ lejtinde  
þe renden ȝep his pīt open  
iȝreined pīb uƿe ȝeel to halðen  
amanȝes ȝep me hoþ. Vitneſ  
uȝ ȝeluen æt Lundæn. þane  
egteteneþe daȝ on þe monþe of  
Octobri. in þe tƿo ȳþorentigþe  
ȝearne of uƿe cjuunninge. And  
þis pær idon ætþoren uƿe iȝro-  
jen nædermen Bonifac. aƿche-  
biȝchop on Kanteþbuȝ. Valter  
of Cantelop biȝchop on Kipe-  
cheſtȝ. Sim. of Muntþorȝ Eoþl  
on Leijcheſtȝ. Ric. of Clap  
Eoþl on Gloþcheſtȝ. ȳ on þaþt-  
þorð. Roȝen Biȝod Eoþl on

facienda sunt, sicut prædictum est.  
Et quod unusquisque, vigore  
ejusdem juramenti, contra omnes  
homines, in omnibus tum faci-  
endis, tum recipiendis, ut id ita  
fiat & observetur, alter alteri fint  
auxilio. Et (quod) nullus five de  
terrâ (vel, gente) meâ, five qua-  
cunque aliâ, per consilium hujus-  
modi (hujus scil. consilii obeundi  
causâ) impediatur, five damnum  
patiatur, ullo modo. Et si quis,  
five vir five fœmina, huic (edicto)  
contravenerit, volumus & man-  
damus ut omnes fideles nostri eos  
habeant infenſiſſimos. Et quia  
volumus ut hoc firmum sit &  
ſtabile, mittimus vobis hoc scrip-  
tum patens, ſigillo nostro signa-  
tum, penes vos in archivo repo-  
nendum. Teste nobis ipſis Lon-  
dini decimo octavo die mensis  
Octobris anno coronationis nostræ  
(vel, regni nostri) quadragesimo  
ſecundo. Hoc autem gestum fuit  
coram juratis confiliariis nostris,  
Bonifacio, Archiepiscopo Cantu-  
ariensi, Waltero de Cantilupo,  
Episcopo Wigorniensi, Simone  
de Monteforti, Comite de Lei-  
ceſtrenſi, Richardo de Clare,  
Comite Gloceſtrenſi & Hartfor-  
diensi,

*in our King's Reach, haveth done and shall do, in the Worthi-  
on ure Kyneriche habbeth idon and schullen don, in the Worth-  
ness of God, and in our Truth, for the Freemen of the Land,  
nesse of Gode, and on ure Treowthe, for the Freime of the Loande,  
thorough the sight of the heretofore said Read-men, be stedfast  
thurge the besighe of thantsforen ifeide Rædesmen, beo stedefæst  
and lasting, in all things without end. And we <sup>i</sup> ordain all our  
and ilestinde, in alle thinge abutan ænde. And we heaten alle ure  
true (men) in the Truth that they us owe, that they steadfast-  
treowe in the Treowthe thæt heo us ogen, thæt heo stede-fæst-  
like holden, and swearen to holden, and to warden, the <sup>k</sup> settinesses  
lich healden, and sweren to healden, and to werien, the ifetnesses  
that bin maked and bin to make, thorough the heretofore said  
that beon maked and beon to makæn, thurg than to foren ifeide  
Read-men, or thorough the more deal of them, also as it  
rædesmen, other thurg the moare dæl of heom, alswō also hit  
is beforesaid. And that each other help that for to do by their  
is beforen ifeid. And thæt æhc other helpe thæt for to done bi them  
<sup>1</sup> ilk Oath, against all men right for to do, and to <sup>m</sup> fang. And  
ilche othe, agenes alle men rght for to done and to foangen. And  
none nor of mine Land, nor of <sup>n</sup> oughtwhere, thorough his setting  
noan ne mine of loande, nor of egte-whær, thurg his besighe  
may be lett, or worsed in any wise. And if <sup>o</sup> ony or  
muge beon ilet, other iwerfed on onie wife. And gif oni other*

<sup>i</sup> Higt, to command—Skinner—hence English ordain—heaten, a thing ordained.

\* Setnesses, things set at the Sitting, what was determined at the Sitting or Sessions, synonymous to Assize Assia—Hence behest, be fit, or set—what ordained at the Session.

<sup>1</sup> Ilk, Spencer the same.

<sup>m</sup> Destruction fang Mankind—Shakespeare, Timon.—We still have Dogs-fangs, Teeth, the Holders, consequently hold.

<sup>n</sup> Anywhere—a Lancashire provincialism.

<sup>o</sup> Ony, Lancashire for any.—Here oni and onie are the masculine and feminine gender, Man or Woman.

Norþfolk. ⁊ Mærshal on Engle  
loand. Peƿner of Sauueye. Kill.  
of Foƿt Eorl on Aubem. Ioh.  
Pleſſiz Earl on Ynepik. Ioh.  
Geƿneƿrune. Peƿner of Munt-  
foƿt. Ric. of Ḡrey. Roȝer of  
Moȝtemen. Iames of Alðiþel.  
⁊ ætþorpen oþre moȝe.

And al on þo ilche ƿorðen iƿ  
iȝend into aƿichtē oþre ƿchirē  
ouer al þare kuneƿiche on Eng-  
lene loand. ⁊ ek in tel Iþelonde.

dienſi, Rogero Bigod, Comite  
Norfolcienſi & Angliæ Mareſ-  
callo, Petro de Sabaudia, Wil-  
lielmo de Fort, Comite Alber-  
marliæ, Johanne Pleſſiz, Comite  
Warwicensi, Johanne filio Gal-  
fridi, Petro de Monteforti, Ri-  
chardo de Grey, Rogero de Mor-  
tuomari, Jacobo de Aldithel. &  
coram aliis pluribus.

Et omnino eisdem (vel totidem)  
verbis missum est in unum-  
quemque per universum reg-  
num Angliæ Comitatum, ac  
etiam usque in Hiberniam.

any come here against, we will and ordain that all our onie cumen her ongenes, we willen and heaten thæt alle ure truemēn them holden <sup>p</sup> deadly. If then, and for that we will treowe heom healden deadliche. If than, and for that we willen that this be stedfast and lasting, we send you this Writ open thæt this beo stedefeste and leſtinde, we fenden gew this writ open ſigned with our Seal to hold amongſt you in <sup>q</sup> Herd. Witneſſe iſeined with ure ſeal to halden amanges gew ine hord. Witneſſe ouरſelvē at London the eighteenth Day in the Month of wiſelven æt Lundæn thane egtetenthe Day on the Monthe of October, in the two and fortieth year of our crowning. And Octobr, in the two and fowertigthe geare of ure crunninge. And this was done afore our ſworn Read-men Boniface Archbiſhop this wes idon ætforen ure iſworen Rædefmen Bonefac Archebiſhop of Canterbury, Walter of Cantilupe Biſhop of Worcester, Simon on Canterbury, Walter of Cantelop Biſhop on Wirecheſtr, Sim. of Montfort Earl of Leiceſter.  
of Muntfort Eorl on Leircheſtr, &c.

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The Saxon Poetry, that has been transmitted to us, admits of a ſimilār Translation. The firſt ſpecimen we ſhall exhibit is the conclusion of a Saxon Ode on a Victory of King Athelſtan's. In this Poem Henry of Huntingdon complains of certain “extraneous Words and uncommon Figures,” which Warton terms “Scaldic Expreſſions or Alluſions.” We pretend not to any acquaintance with ſuch Language, but we are certain that he has not “given a literal English Translation of this Poem,” as he professes. The Original is extracted from Gibson's Saxon Chronicle, with his Latin, and Warton's English, Version.

<sup>p</sup> In the language of that age, wolf-headed, gerentes caput-lupinum.

<sup>q</sup> In Congregation—a Number assembled.

## CHRONICON SAXONICUM.

Anno 938. <sup>a</sup> Gibson. p. 114.

Ne peajð pæl mane. on ðis  
eiglande. æfær gyta. folcer ge-  
fylled. befojan þiſſum. ȝpeoñ-  
der ecȝum. þær he us recgað  
bec. ealde uðƿitan. ȝiððan eaſtan  
hiðen Engle ȝ Seaxe. up beco-  
mon. oþei brynum bnað. Bry-  
tene rohton. plance ƿigymidaj.  
Fealler oþen-comon. eoþlaſ aþ-  
hpate. eaſd begeatan. <sup>b</sup>

Non fuit strages major in hac  
Insula unquam [pluresve] populi  
occisi antehac gladii acie, (quos  
commemorant Liberi veterum  
Historicorum) ex quo ab Oriente  
huc Angli ac Saxones appellantes,  
& per mare latum Britanniam  
petentes, insignes bellorum fabri,  
Britannos superabant, Duces ho-  
nore præstantes: [&] terram oc-  
cupabant.

<sup>a</sup> This Chronicle, edited by Gibson, before he took his Master's Degree, approaches nearer to the Original, than any Version or Translation we have met with. Gibson was afterwards Bishop of London;—He was a sound Scholar, an able Divine, and zealous Friend to our Establishment; he enforced pure practical Piety on true Christian Principles, not for the grand *ostentatious* sake of “ maintaining the Pre-eminence of our Church over all Protestant States,” \* he countenanced not Sectaries, he encouraged not Schismatics.

<sup>b</sup> “ Never was so great a slaughter in this island, since the Angles and Saxons, the fierce beginners of war, coming hither from the east, and seeking Britain through the wide sea, overcame the Britons excelling in honour, and gained possession of their land.” See Dissertation I. Warton’s Poetry.

\* See a late circular Letter—and occasionally one Word, Sentence, or Action gives a truer Knowledge of the real Character, than the *Autor* displays on the Stage.—The benevolent, pious, and orthodox Charles Baldwin of Manchester, a lay Gentleman, but a sound Divine, will probably enlarge on such subject.

## SAXON CHRONICLE.

An. 938. Gibson. p. 114.



\* Nor were there Wail more, in this Island, ever as yet, (with)  
 Ne wærth wæl mare, on this Eiglande, æfer gyta,  
 folks filled, before this, (by) swords edges, thus they us  
 folces gefylled, beforan thifsum, swoordes ecgum, thæs the us  
 (that) seeketh book, elder oth' wisemen, fith-thence Easterns hither,  
 secgath bec, ealde uth witan, fiththan eastan hider,  
*Angles and Saxons, up came, o'er (the) briny broad, Britain*  
 Engle and Seaxe, up becomon, ofer brynum brad, Brytene  
 soughten, \*Lance with Smiths, Welch overcame, earls harrowed,  
 sohton, wlance wig Smithas, Wealles ofer-comon, eorlas arhwate,  
*earth they gotten.*  
 eard begeatan.

The numerous Extracts of antient English Poetry, published by Warton in the first Volume of his History, are all copied from Originals in the Saxon Character, and chiefly transcribed from the Thesaurus of Hickes. We shall select a Specimen, to prove the necessity of purifying the Text by conjectural Criticism, on rational principles, in this branch of Literature; and at the same time contradict that arrogant and ignorant assertion of the late Lord <sup>b</sup> Orford, that there “ never did exist a more barbarous Jargon than the Dialect, still venerated by Antiquaries, and called Saxon.” Let us oppose “ Jonson’s learned Soc,” to this modern buskin’d Hero. In <sup>c</sup> “ Composition, our English Tongue, (which we think is

- They who are acquainted with Saxon Manuscripts will justify this reading.
- Walpole’s Historic Doubts, p. 10.
- Ben Jonson’s English Grammar, which we hope some found Scholar will speedily reprint, with a few necessary alterations, to modernize it for the generality of readers.
- To this Work Mr. Tooke is much indebted.

## WARTON'S ENGLISH POETRY, Vol. I. p. 13.

Hƿyphen ƿjuhtin o domerðei ƿind-  
 þeð hir hƿeate,  
 And ƿerpeð ƿæt ƿurtri cher to  
     hellene heate,  
 He mote beon a cojn i ȝoder  
     ȝuldene edene,  
 De tƿyde ȝif of latin to Englh-  
     yche ledene  
 And he ƿæt heji leapt onþrat  
     yþa aȝ he cuþe. AMEN.

That is, " When the judge at  
 Doomsday winnows his wheat  
 and drives the dusty chaff into  
 the heat of hell; may there be  
 a corner in god's golden Eden  
 for him who turned this book  
 into <sup>a</sup> Latin, &c.

\* This must solely be attributed to Warton's carelessness, since, immediately preceding, he states, " It was translated from the Latin." The inaccuracy in the Saxon  
 must be immediately obvious to the Scholar.

proved to be the Saxon) is above all other very hardy and happy, joining together, after a most eloquent manner, <sup>d</sup> *sundry words of every kind of speech.*"

<sup>d</sup> Selections from Jonson—Mill-horse, Lip-wife, Self-love, \* Twy-light, there-about, not-with-standing, † be-cause, Table-nap-kin, Wood-bind, a Puff-cheek, Draw-well, Handi-craft, Foot-ball-player, a Tennis-court-keeper; we could fibjoin innumerable other instances of its Precision, Accuracy, and Beauty, which entitle it to an Equality with the Grecian Language for combining Ideas, and fully establish its Superiority over the Latin and ‡ French vague Phrases and tautological Idioms. In || Strength and Simplicity it is unrivalled—only *two* Declensions of Nouns.

\* Tween-light, betwixt Light and Darkness.      † Be the Cause, or Case.

‡ I never see a Gallicism, or French Word anglicised, but I could exclaim with Ben Jonson's Peniboy—" There's a fine new Word Thom, pray God it signify any thing."

Staple of News.

|| Seven Consonants to one Vowel—the Sound an Echo to the Sense.

### WARTONS' ENGLISH POETRY, Vol. I. p. 13.

When <sup>a</sup> Do-right o' <sup>b</sup> Dooms-day winnoweth his wheat,  
Hwhen drightin o domesdei windthreth his hweate,  
*And throweth the dusty Chaff to Hell's Heat,*  
And therweth thæt dusti Chef to hellen heate,  
*Ah! might be one Corner in God's golden Eden,*  
He mote be ona corn i godes guldene edene,  
*That throweth this of Latin to English <sup>c</sup> reading,*  
The turthe this of Latin to Englische redene,  
*An he that her least unthrewed so as he couth.*  
And he thæt her least onthrat fwa as he cuth. Amen.

<sup>a</sup> The Title of our Lord.

<sup>b</sup> Doom Judgment—Wind-throweth—wind-thrath. Warton has mistaken the *tb* for *w* thrice, and *p* for *w* once, in these five lines.

<sup>c</sup> In antient MS. the *r* approximates in form frequently to a *j* or *f*.

Warton prefaces his Work by a curious assertion that “ the Saxon Poetry has no connection with the nature or purpose of his undertaking;” but if any reader will consult Hickes’s learned Thesaurus, he will find “ most <sup>d</sup> Citations (not) extracted from ancient Manuscript Poems never before printed,” but verbatim et literatim transcribed from the Anglo-saxon printed characters, without amendment, or alteration, in the division or explanation of the Original. We shall exhibit one Extract to facilitate the reading of such Poetry, in Warton’s Language, and our corresponding modern, accented, and divided rythmically.

*Màiden Margaret—one Night in prison lay,*  
*Meiden Margarete one nitt in prisón lai,*  
*Hèr came before Olibrius—on that other Day.*  
*Ho com biforn Olibrius on that other dai.*  
*Màiden Margaret—lift up upon my Lay,*  
*Meiden Margarete, lef up upon my lay,*  
*And Jesu thou believest on—thou do him all away.*  
*And Ihu that thou levest on, thou do him al awey.*  
*Live in me and be my Wife—full wèll thou may sheed,*  
*Lef on me ant be my wife, ful wel the mai spede.*  
*Antioch and Asie—shalt thou have to meed:*  
*Auntioge and Asie scaltou han to mede:*  
*Check-lawn and purple Pall—shalt thou have to wed:*  
*Ciculauton and purpel pall scaltou have to wede:*  
*With all the Meats of my Land—full well I shall thee feed.*  
*With all the metes of my lond ful vel I scal the fede.*

<sup>d</sup> Preface, p. 6.

The accomplished Alfred, in his valuable Translation of Bede's Ecclesiastical History, has transmitted a Chorus, or Burthen of a Hymn, of the presumedly inspired Cædmon. The judgment of this Monarch would not permit him to imitate Bede's affected Version, and he consequently transcribed the Original. Any Scholar that will compare the venerable Author's <sup>a</sup> sense of this passage, or collate the various Readings of different Manuscripts of this Poem, will make great allowance for our imperfections; for we pretend not to be uniformly right, though, we imagine, less incorrect than our predecessors. We give our Original from the best Edition.

**EXTRACT from BEDE'S <sup>b</sup> HISTORY, and a FRAGMENT  
of CÆDMON.** Smith's Edit. p. 597, and 170.

*Cædmon sing me somewhat, then answereth he and quoth, not Cedmon sing me hwæt, tha andswareth he and cwæth, ne can I none thing sing, and I for-that of this Boroughship con ic nan thing singan, and ic forthon of thyssum gebeorscipe <sup>c</sup> outed and hither <sup>d</sup> gowed, for that I naught sing nay couth. After uteode and hider gewat, forthon ic noght singan ne cuth. Eft him quoth he, that with him speaking was, However thou might he cwæte fe, the mid him sprecende wæs, hwæthere thu meaht me sing, quoth he. What shall I sing, quoth he. Sing me me singan, cwæth he. Hwæt sceal ic singan, cwæth he. Sing me*

<sup>a</sup> Hic est *Sensus*, non autem *Ordo ipse Verborum*.

Bed. Ecclef. Hist. Edit. Smith. p. 171.

<sup>b</sup> We have taken the privilege of adopting such Readings as we judge the purest, and of modernizing some words.

<sup>c</sup> Went out.

<sup>d</sup> Modern went.

## BEDÆ ECCLESIASTICA HISTORIA CUM FRAGMENTO

CÆDMON. Ed. Smith, p. 579 &amp; 170.

Cædmon. ſing me [hpæt] hƿegu. ða ƿyrƿedý he ƿ cræþ. Ne con ic nan ðing ſingan. ƿ ic ƿorþon of ðýrrum ȝebeoñcipe ut eode ƿ hidær ȝepat. ƿorþon ic noht [ſingan ne] cuþe: Eft he cræþ ƿeþe [mid] him ƿrƿecende pær. Ȣræþere ðu meahþ me ſingan. cræþ he. Ȣræþ ƿeal ic ſingan. cræþ he. ðing me ƿiƿumȝceapt: þa he ða ðaſ ƿyrƿe onƿeng. ða onȝan he ƿona ſingan in heƿeneſſe. Lodeſ ƿcÿppender ða ƿeƿ ƿ ða ƿorð ðe he næƿne ne ȝehýrde. ðaƿa endebýrðoneſſe ƿis iƿ.

Nu pe ƿeolan heƿigean heoƿon ƿiceſ peajd. metodeſ mihte ƿ hiſ mod ȝeþanc. [ƿeoƿc] pulðor ƿæðer. Ȣpa he pulðor ȝehƿær ece Dƿihten oƿd onƿtealde. he æreſt ȝeſcop eoƿhan beaƿnum heoƿon to ƿoƿe halig ƿcÿppend. ða midban ȝeaƿd mon cýnneſ ƿeaƿd ece Dƿihtne æfter teode ƿiƿum ƿoldan ƿrea ælmihtiȝ.

Cædmon, inquit, canta mihi aliquid. At ille respondens, Nescio, inquit, cantare; nam & ideo de convivio egressus huc secessi, quia cantare non poteram. Rursum ille qui cum eo loquebatur, Attamen, ait, mihi cantare habes. Quid, inquit, debeo cantare? At ille, Canta, inquit, principium creaturarum. Quo accepto responso, statim ipse cœpit cantare in laudem Dei conditoris versus, quos nunquam audierat, quorum iste est sensus:

Nunc laudare debemus auctorem regni cælestis, potentiam creatoris, & consilium illius facta Patris gloriae. Quomodo ille cum sit æternus Deus, omnium miraculorum auctor exstitit, qui primo filiis hominum cælum pro culmine tecti, de hinc terram custos humani generis omnipotens creavit.

*\*forming of Creatures. When he then this answer <sup>f</sup> unfanged,  
frumsceaert <sup>g</sup> Tha he tha thas andfware onfeng,  
then began he soon sing in earnest, God shaping (it), that  
tha ongan he sona singan in herenesse, Godes scyppendes, tha  
verse and that word, that he never nay heard —their end-burthenſ  
fers and tha word, the he næfre ne gehyrde—thara endeburdneſſe  
this is.  
this is.*

*Now we shall hearen <sup>h</sup> heaven's <sup>i</sup> Reach word, mighty's might ;  
Nu we sceolan herigean heofon Rices weard, mitodes miht ;  
and his mode of thought; worked worlds father; so he worlds  
and his mod gethanc; weorc wuldor fæder; swa he wuldres  
give was; eke Do-right earth in stilled; <sup>k</sup> he erſt shaped <sup>l</sup> elder  
geh wæs; ece Drighten ord onſtealde; he erſt gescop ælda  
*Barns <sup>m</sup> Heavens to roof holy Shaping; then middle earth*  
bearnum heofon to rofe halig Scyppend. tha midden geard  
men's kind <sup>n</sup> world eke Do-right after tied, <sup>o</sup> free folds from  
mon cynnes weard ece Drihtne æfter teode, firam foldan frea  
(the) Almighty.*

Ælmihtig.

<sup>e</sup> From frm, on our system, are derived firm, form, from, farm, formation, &c.

<sup>f</sup> Unfang—opposite to fang—not-hold—let go—delivered.

<sup>g</sup> The Saxon þ and þ are easily mistaken.

<sup>h</sup> The concluding n the antient characteristic of the plural number, as loven, chosen, &c. became obsolete in the time of Henry the eighth, and in the opinion of Ben Jonfon this change has produced great confusion and errors in our language.

<sup>i</sup> Synomious with Realm.

<sup>k</sup> The Father.

<sup>l</sup> M. S. Eliens.

<sup>m</sup> To Heaven's Roof.

<sup>n</sup> The omission of a letter here, l, is sometimes not to be much regarded.

<sup>o</sup> Men created free beings.

The numerous errors of Wheloc, the quondam Arabic and Saxon Cambridge Professor, have been so fully proved by the subsequent Editor of Beda, that it might appear unnecessary to give any Extract from his Works : but since he has attempted to translate part of a curious old English Poem into Latin Verse, we will just exhibit a Specimen.




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BEDÆ ECCLES. HIS. PER WHELOC, p. 25.

Poeta quidam nostras & vetus. M.S. Coll. Trin. Cantab. p. 10,  
ita cecinit.

*of all for one Woman  
..... of alle for one Wiman  
That Helen was ycleped this Battle first began ;  
That Heleine was icleped this Baitaille first began ;  
One high man was there before, that ycleped was Dardan,  
On heig man was ther bifore, that ycleped was Dardan,  
Of him come the good Brutus, that was the first man,  
On him com the Gode Brutus, that was the furste man,  
That Lord was in England, as I you tell can.  
That Louerd was in Engelond, asc ic eu telle kan.*

*Sic Latinè dedi—hæc unica fæmina, prima.*

Ante omnes sœvit Trojani semina Belli  
Hanc Britones dixere Helenam, sed Dardanus ille  
Excelsus Bruti pater extitit, unde Britanni  
Heroum sumpsere genus ; fortissimus idem  
Hunc orbem primus regere & dominarier ansus.

Having proved the inadequacy of all our best Saxon Scholars to convey accurate ideas of the <sup>a</sup> “British-saxon, Anglo-saxon, or Norman-saxon Documents,” through the medium of a <sup>b</sup> Latin Translation; and having, as we presume, shewn that the English Tongue is the natural offspring of these Languages, (and Children surely have more Affinity to their Parents, and are better acquainted with them, than Aliens,) we will make an Extract from the Gospel of St. John, to manifest the sound Divinity in the Version edited by Junius, and then briefly suggest some Hints to Students relative to the best mode of cultivating the Knowledge of such Literature.

The GOSPEL of ST. JOHN. CHAP. I.

1. On fruman pær word. Þ þ word pær mid Gode. and Gode pær þ word.
2. Ðæt pær on fruman mid Gode.
3. Ealle þing næfon geponhte þurh hynne. Þ nan þing næf geponht butan hym Ðæt geponht pær.
4. On him pær lif. and Ðæt lif pær manna leoht.

1. *In forming was <sup>d</sup> Worth, and the Worth was <sup>c</sup> midſt God,*  
 1. On fruman wæs word, and the word wæs mid Gode,  
*and God was the Worth.*  
 and Gode wæs the word.

<sup>a</sup> Such are the artificial Divisions of the Moderns. Warton's Eng. Poetry.

<sup>b</sup> All the beautiful Precision of our Language is lost in their Terms. How is the definite Saxon meaning of *geheñrumnere*, *here summonings*, that is, Lanfranc's attempt to make the Archbishop of York swear to obey the Summons of the See of Canterbury, destroyed by Gibson's obsequium. Sax. Chron. p. 175.—or Wheloc's professionem.

<sup>c</sup> Forming or firming, i. e. the Creation, or Establishment of things.

<sup>d</sup> There is no Article, consequently, it cannot with propriety be rendered Word, and what a train of thought does Worth suggest—first as Goodness or Excellence—then as Price—the Price of Man's Redemption.

<sup>e</sup> It may be of no great consequence whether *midſt* or *with*, but when we consider the Omnipotence of the Almighty, the former conveys a sublime idea.

2. That was in forming midſt God.
  2. Thæt wæs on frumen mid Gode.
  3. All things were wrought thorough him, and not one thing
  3. Ealle thing wæron geworhte thurh him, and nan thing  
not was wrought be-out him, that wrought was.  
næs geworht butan hym, thæt geworht wæs.
  4. In him was Life, and that Life was man's Light.
  4. On him wæs Lif, and thæt Lif wæs manna Leoht.
- 

There never was an Heresiarch, that displays not his want of common sense and judgment, when he attempts to pervert the Doctrine contained in these simple and sublime Verses, whether Arius, Crellius, or Gilbert Wakefield. The Tranflation of the fourth verse by the last, in his lately edited English Testament, surpasses, if possible, in absurdity, the whimsies of all his predecessors. “ What was made had Life in it, and this Life was the Light of Men.” That is, what was itself created, was the Cause of Creation to all created Beings, “ All things were wrought thorough him.” But as controversial Divinity is not our immediate Subject, we shall cease farther comment; though we take this opportunity of noticing, that in the twelfth Verse of this Chapter, where our English Translation renders, “ to them gave he power to become the Sons of God,” the Saxon Version has, “ he sealed them one \* would, that they were God's Barns,” he ſealde him anpeald þ hi pæpon Godes beaſin. *Children*, not *Sons*, as the learned Dr. Vincent observed to me, that the Original is τέκνα Θεοῦ, not *viri*, for the term “ Sons” tends to confound our ideas of the Trinity in this Chapter.—But to resume our immediate object,

The attentive reader must have observed, that the same Saxon word is frequently spelt in a different manner even in a few lines;

\* Would—Power—I would, could, should, &c.

Lily's Grammar.

and that in our Rendering we have almost totally disregarded the <sup>f</sup> Vowels. We have certainly adopted such system, and we find it to answer far beyond our expectation ; not only in the interpretation of Saxon Records, but in appropriating the Scite of Places in the celebrated Book of Domesday. We might more rationally expect classical spelling in a modern Country-fellow, than an uniform mode of writing in our Saxon Ancestors, and we must investigate the meaning of each in the same manner. To this Principle another must be subjoined, that is, the Distinction of Words that have an <sup>g</sup> affinity to each other in sound, or that are pronounced by the same organ, and which are often substituted for each other. The Hebrew Division of Letters will here assist us, that is, their Discrimination into those pronounced by the Tongue, Lips, Palate, Teeth, Throat, or such as are of the serpentine description, or hissing letters. We must farther note the Syllables that are lost in modern pronunciation, as ge, a, in the beginning of Words, um, un, on, an, n, e &c. at the end : and also not much regard changing an *m* into a *uu*, or *nn*, and vice versa with each respectively, a *p* into *b*; or *p* into *n*, when the sense demands such alteration ; because the latter have frequently been mistook for each other, and the first in antient Manuscripts cannot be distinguished.. The Specimens we have exhibited will teach more than any instructions we can suggest by *certain* Rules, but we strongly recommend, to the Saxon Student, the actual pronunciation of every word that appears unintelligible to him, and to place particular emphasis on the Consonants. Without pursuing some such plan, it never would have been discovered that <sup>h</sup> Belicolt, Bilefolt, Bilifolt, Briceode, Berifout, Beriscolt, were intended to

<sup>f</sup> This mode is now uniformly adopted by Scholars in the Hebrew Language, and Dr. Vincent is of opinion that the Greek Consonants are principally to be relied on.

<sup>g</sup> d and t.

<sup>h</sup> See my Specimens and Parts of the History of South Britain.

designate.

designate the same Hundred, Byrcholt, in Kent; or that Seward, Ofward, Sewart, Sidgar, Sigar, Siret, distinguished the celebrated Earl of Northumberland; or account for Turbatus being changed into Robertus, in less than three lines.

We will now attempt to sketch out a new Mode of studying Saxon Literature. Mr. Tooke is certainly correct in stating that "our Ancestors were ignorant of the false Divisions and Definitions

<sup>1</sup> Diversions of Purley, p. 325.—This Author has certainly great merit, but he assumes more than he is entitled to; he says that "except in *if* and *but* (in one sense of the word) I believe all former Etymologists are against me." Vol. I. p. 146. What does he say to *anan*, *grant*—*onlejan*—*dimittere*, *hoc dimisso*, *eac*, *eacan*, *augere*, to add, *Skinner*—*ȝet*, *ȝeta*, *yet Lye*—*along*—*on long*. Also, *alr*—*Bote*, remedy *bi-utan*, *bi-innan*—be out, be in—*Tyrwhit*—and *Hoogeveen* first suggested the idea to him, that all Particles were originally Verbs or Nouns.—There is so much extraneous matter in this publication, and he so constantly "seizes every impudent opportunity of insult \*," talks of being "confined without the most flimsy pretence," and has conducted himself in such an † inflammatory manner on the Hustings at Covent-garden; that I am stimulated to record a circumstance, omitted in the short-hand Report of his Trial, and which may perhaps a little ‡ embitter his life.—

" Does Mr. Tooke recollect one afternoon at the Old Bailey, about five o'clock,  
" when the Attorney-General had retired from Court for refreshment, and the Soli-  
" citor-General was examining Evidence relative to the Proceedings of the Scotch  
" Convention?—Does Mr. Tooke recollect rising indignantly, and wondering how  
" such Evidence could implicate him?—Does Mr. Tooke recollect stating, that he  
" certainly was in the Chair when the two first Resolutions of the Constitutional So-

\* This applied to T. Warton, p. 90.

† Such as this to his rabble—" Gentlemen,—Ministers, last year, made you eat Bread with all the Bran in it, this year (if you will let them) they will make you eat Bread made of Bran only—Next year (if you submit to it) they will make you eat Bread made of Bran with chopt Straw in it—Gentlemen—If you will follow my advice, eat nothing but fine white Bread, made of the finest wheaten Flour, and then Ministers will take care you shall have it."—This stated by an intelligent man, who must have known, that Government, by their Bounty on Importation, had reduced Wheat six shillings per Bushel in a few weeks. To such conduct I cannot help exclaiming,

" That man I hate, as ill as hell,

" Who this can think, and that can tell."

‡ Whilst I have my life, it will never be embittered for any regret for the past. P. 230.

" ciety,

nitions since received." Later Writers, by adopting the Distinctions of Greek and Latin Grammarians, have confounded our Language and destroyed its simplicity. The Diversions of Purley contain much useful information to the Saxon and English Student, and supply some excellent elementary Rules. As a Scholar, the Author of "*Ἐπεια Πτεροεντα*" is entitled to our respect; as a Member of Society, we pity his fiend-like mind, "whose sole intent is ever to do ill." But the \* Essence of this huge work, now extending to three quarto volumes, and exceeding the German<sup>1</sup> Hoogeveen in bulk, on the Particles of a Language, might have been comprised in fifty pages. Indeed a *Horn-book*, constructed on a similar principle to the one hundred and thirty-fifth page of his work, would contain the substance, though not the proofs.

" ciety, approving of their conduct, were carried, but that he then retired, and Mr.  
 " Gerald occupied it?—Does Mr. Tooke recollect his artful insinuation to the Jury,  
 " that it was natural to presume that he withdrew in disgust, because he did not ap-  
 " prove of the subsequent Resolutions? &c. &c.—And does he recollect that when  
 " Sir John Scott was sent for into Court—that Sir J. instantly handed a paper to  
 " Mr. Woodfall?—Does he recollect that Mr. Woodfall swore that it was Mr.  
 " Tooke's hand-writing?—Does he recollect that this paper contained *every* Reso-  
 " lution passed at such Meeting, approving of the Proceedings of the Scotch Con-  
 " vention?—Does Mr. Tooke recollect covering his face with his hand, sinking into  
 " his chair and exclaiming, " **AND A FEW COPIES UNFORTUNATELY PRINTED?**"  
 —Does Mr. Tooke recollect that he could not again lift up his head that evening?—  
 In your own language to Mr. Windham—"Thou has fac't many things,—thou could  
 not face this!"—Such is the acquitted guiltless innocent.—These things I heard  
 and saw. S. H.—And whatever opinion Judges may have delivered, I ever shall  
 be of the same sentiment with that sound Lawyer Sir John Scott, that not one iota of  
 the Evidence of the Bishop of Gloucester, who had no connection or intercourse  
 with Mr. Tooke twenty years preceding his Trial, could in the least excriminate  
 this Arch-jacobin's actions, for the last five years—though old women, like pigs, " can  
 " see where other folks are blind."

\* The Quotations are generally frivolous; he still reads Greek Authors, through French Translations; and when *triumphing* over the ingenious Harris, an excellent Grecian, and boasting of "Authorities in his Favour, if you please Mr. Harris's favourite Authority," (Greek) gives a flimsy French Translation of Plutarch. P. 283.

<sup>1</sup> Hoogeveen de Græcis Particulis, 2 vols. 4to.

The reader must long have observed, that we consider the Learning of Hickes, in his Anglo-saxon Grammar misemployed; and the Introduction to Lye's Dictionary of little authority. Indeed we are convinced, that they have increased the difficulty of acquiring a knowledge of this language. For in our native tongue there are only two variations of the Substantive's Termination, into *s*, the mark of the concurrence of two Nouns, or the sign of the Plural Number, as <sup>m</sup> Land-scapes, Self-freedom's Love; which in combination is frequently omitted, for we might say Self-freedom-love, as Self-love; or an addition of *en*, another mode of forming the Plural, as Ox, Oxen; or a change of the Vowel, as Man, Men, in the Saxon generally *um*, as Man, Mannum, Manig, Monegum.

The construction of the Verb is the most simple and easy, that can be found in any language. There are only two Inflections in the active Verb, the present, and the past, *do, did*. With the assistance of these two simple Actives, and other Verbs, equally simple, yet significant, every complex variation of the Greek, or Latin, can be clearly expressed. We will exemplify this from the Latin, premising, that, originally, when an idea of the present was intended to be conveyed, our forefathers pronounced the *d* soft, *th*—*ðo*, when the past, hard, *ðd*, *did*—*Present Singular*, I love, or do love, thou love-in-is, or lovenest, by abbreviation lovest, and loves,—he love-do or loveth. Plural, we <sup>n</sup> love-in, ye love-in, they love-in. *Past*—I love did, by contraction lovedd, written loved. *Past and present joined*, with the assistance of the Verb *have*. I

<sup>m</sup> Land-shape.

In Love—from the Saxon on, the act of loving. Ben Jonson says, The persons plural were wont to be formed by adding *en*, (softened from *in*,) thus loven, sayan, complainen, but now, whatsoever is the cause, (one will be suggested) it hath quite grown out of use, and that other so generally prevailed, that I dare not presume to set this afoot again: Albeit (to tell you my opinion) I am persuaded that the lack hereof, well considered, will be found a great blemish to our Tongue. Jonson's Gram. Since this Book is not easily found, it may be proper to note, that it begins at page 670 of his Works in Folio, though omitted in the Catalogue of Contents.

have

have loveth, or d, that is, I have love do, or been in the act of loving, and continue to love. *The conditional past*, I had loveth, or ð, that is, I had love do, or been in love, if such a circumstance had not occurred. *The future* is expressed by the Verbs will and shall, whose various significations give our language a manifest superiority over the Greek and Latin. What is termed the commanding Mood, is expressed with peculiar energy and propriety—first, love thou, that is, þeop, love slave; then by the assistance of many Verbs, as *let him love*, *permit him to love*, *suffer him to love*, *allow him to love*, *grant him to love*, he *shall* love. In the Moods generally termed *Optative*, *Potential*, and *Subjunctive*, our language has an astonishing pre-eminence and wonderful precision. We can use God *grant*, *give*, *cause*, *permit*, &c. ° may might, ♀ can could, shall should, will would, owe ought, which with do as th, and did dd, and the Verbs *is*, *are*, *was*, *have*, &c. will convey more accurate ideas, than any language in the world. What has been termed the Infinitive Mood, and always been written *to love*, should be, we believe, *do love*, that is, be in the act of loving—*do hear*, to be in the act of hearing, probably written to, that distinction might be made betwixt the indefinite *do hear*, and when a Pronoun is prefixed, *I do hear*.—Doth is formed from *do* doubled *do-do*, a Provincialism in many counties. Love-ing, Participle from love-in, the act of love-ing. For *of loving*, *in loving*, &c. we refer to Επεια Πτεροευτα.

In what is termed the passive Voice PRESENT, (i. e.) loveth, *I am loved by RIGHT-WISE men*, converse, *righteous men love do me*. PAST, *I was loved or lovedd by time-serving-men*, converse, “ *time-serving-men did love me*.” Have, had, will, be, been, &c. will explain the rest, when the distinction betwixt *do ð*, and *did dd* hard,

• Originally mag, past, magbiðen, hence, probably, the mægj, those who have power, which is translated Kinsmen.

° Can—can diden, in the plural originally then coulden, l, a letter half-vowelish, according to B. Jonson.

is understood. The Past completed in some Verbs, as taken, broken, was, we think, originally, take-end, break-end ; but when the pronunciation, in the time of Henry the Eighth, had softened these to taken, broken, it then became necessary, for distinction's sake, to drop the final n plural. On the same principle done, do-end, in the northern counties it is still pronounced as do-ant—spoken, spoke-end. Indeed our slow-speaking ancestors always annexed ideas, or common sense, to their words, and this nation, happily, has retained the language that can convey them ; but the Norman and French innovators, “ talking like popinjays,” have so apostrophized, abbreviated, or cut short our Mother Tongue, to give volubility to *their tongue*, that labour and penetration are necessary to discover the Parent-Root from the altered Form of the Off-spring. But Prudence commands me to desist, for <sup>a</sup> Experience has convinced

<sup>a</sup> This Essay has been written subsequent to the publication of my Specimens and Parts of the History of South Britain ; the second number of which I am prepared to send to the press instantly ; but I certainly will not injure myself by the expence of engraving Maps, nor print one syllable, till I have two hundred Subscribers. No money is paid till the delivery.—And here I take leave to let a Right Honourable genealogical-loving President again *hear* from me. At the request of an antiquarian Friend, I sent my Specimens of the History of South Britain to this exalted Character. A month subsequent I called in Grosvenor-square for this Nobleman's opinion, and left my card. In a few days I was informed by the Porter, that his Lord knew no such person, but if I had any business I might signify it by a Letter. I wrote as respectful an Epistle as I could indite. I called again, and again, and again, and again. At last the Lacquey informed me, that it required no answer. Seeing no necessity why the Insulter should keep my Book, I wrote stating, that as my Specimens were of no value to him, I would thank him to return it by the Porter.—I called for it again and again. No answer. I then apprehended that the Letters might not have been delivered, for want of a proper fee. In consequence I again wrote to this Noble F. R. S. &c. stating these circumstances, and my suspicions, and gave him still an opportunity of examining it. It was then sent to Mr. Faulder, either from his Lordship or his servant, with, “ Let me hear no more from him.”—Such is the patronage received from the President of a learned Body, incorporated for ancient Research, the Subject of my Work—Or such the rascality of Porters.—I am not an F. S. A.—There are other literary and exalted characters of a similar description.

me,

me, that, in general, the present age is fond only of frivolous investigation.

To the Saxon Students, especially the junior Members of the University of Oxford, and those particularly from the northern side of the Trent, we take leave to suggest a few brief observations on the mode of cultivating a knowledge of the Anglo-saxon language. When thoroughly acquainted with the characters, and capable of easily discriminating betwixt þ an p, þ and n, consider ð and þ or even þ as of the same power, and m, n, u, as frequently requiring reciprocal changing, from the blundering of transcribers. (After reading this Essay with some little attention,) begin with the Saxon Gospel of St. John, without any Translation, and pronounce the Consonants of each word distinctly, that is not understood. In long words attend principally to the strong Consonants r, s, n, d, or þ in the centre; for this language, like the Hebrew, has numerous prefixes and suffixes, and a person skilled in the pronunciation of that tongue, will derive great advantage from such circumstance. To the Greek Scholar we recommend the plan, on which Scapula's Lexicon is formed. First find the Root, as frm—from whence we have forme, form, from, frame, firm, all implying a Beginning, then firmed, whence farmed, secured to the Tenant on such conditions—and thence farm—farmer—and its dependancies—its modern affixes, affirm, confirm, and suffixes, firmness\*, &c. Thus from the Stream with which we are acquainted we may trace the Source, and derive satisfaction from the investigation. If a corresponding word does not immediately occur to the mind, we may frequently recur with benefit to Skinner, the Glossary of Chaucer, the History of English Poetry by Warton, Spenser, Douglas, our

\* Adam our forme Father—Chaucer—Mr. Tooke's from—beginning.

\* Ness, when used in Topography, implies uniformly a Curvature, from the Latin Nasus, our nose, ness; annexed to other words it corresponds with power, and may be borrowed from Nest, or the Seat, or Residence of that Quality it is coupled with. We still say Nest of Robbers.

antient Chroniclers, black-lettered Characters, and for the last resource to Lye; but he certainly pays too much attention to Vowels. The Dictionary of Johnson may often be resorted to with great advantage, for antique or classical authorities, and the sense affixed to the word by different Writers; for though we are convinced that his Etymologies are little to be depended upon, the Work is certainly not a “disgrace to the Nation,” or to the Author; his Collection from the Antients has been of great use to the man who abuses him, and his gigantic mind could never be exercised fruitlessly. He certainly has done more for Literature, for Happiness, for Virtue, than that self-consequential Snarler, the venomous “Viper of Democracy, once well-nigh strangled by our herculean Monarch, and whose hissings, and forked tongue, dare not now so openly threaten the Royal abode.

An acquaintance with the Lancashire Dialect of Mr. Collier will greatly facilitate the reading of Saxon Authors, and his short Glossary may be of some service, though his pretended distinctions of the derivations from Saxon, Belgic, Dutch, or British, are to be totally disregarded. We have selected a few Words from his Dialogue, which certainly displays original Humour, where the Consonants correspond nearly with our modern Terms, at least in Power or Sound, and which may serve to elucidate the original Derivation and confirm our system—*arnt*, Errand, rnt, or run it—*Beawt*, Mr. Tooke’s be-out—*blend it*, be-laid it—*awlung*, all-along, Mr. Tooke’s along—*staw*, stand all, all at a stand—stangs, sittings, whereon they sat—*donn*, do-on—*doff*, do-off—*fair-faw*,

\* The petulant Mr. Tooke’s assertion, who terms his own Enquiry about the Conjunctions, Prepositions, and Adverbs of our Language his “Diversions.”—What are his grand literary pursuits, or *grand objects*, that he only occasionally *deviates* from?

“Mr. Tooke knows the metaphor, who is allied to that sibilant Race

— — — whose forked Tongues  
Are steeped in Venom, as their Hearts in Gall.

Ben Jonson’s Speech of Envy.

fair-fall,

fair-fall, or fair happen it unto—*saigh*, saw, connecting sight and see—*shiar*, share, Division, modern shire—*greadly*, go rightly—*ogreath*, on-go-right—*lack-o-day*, ah-luck-o 'th day—and we have some Consonants that convey the same Idea with every Vowel, *clack*, *cleck*, *click*, *clock*, *cluck*—the Note of our domestic Fowl to her Brood.—This mode of study will occasionally require great exertions of the mind, but it will ultimately be attended with more certainty and satisfaction.

The Scholar will soon find, that the Saxon radical words are in general monosyllables, and that most of the terms in our language, (the \* richest, most copious, and definite in the universe) convey a distinct meaning, if that meaning could be discovered. Thus Spinster is placed in opposition to Wife. Search for the distinction—*wif*—wives—*weave*, *wove*, *weft*, *woof*—spindle-stir, (i. e.) move—Spindster, modern Spinster—Hence we obtain information that the Matrons superintended the Loom, the Virgins the Spinning of the Wool. The word <sup>y</sup> Lady in a similar manner conveys an Idea,

\* This the learned Michaelis allows.—See Prize Dissertation on the Influence of Opinions on Language and of Language on Opinions, p. 36.—And here I cannot omit the compliment to our nation by this general Scholar, “ the false ornaments of the French language are never more striking, than on comparing them with the beautiful Simplicity of English Writers, who seem to mind only things.”

Translation, p. 68.

<sup>y</sup> At the fest of Estre tho Kyng send ys fonde  
That heo comen alle to London, the hey men of this Londe  
And the Lovedys al so god, to ys noble fest wyde  
For he schulde crowne here, for the hye tyde.

Warton. Vol. I. p. 53.

#### MODERN ENGLISH, with nearly the same CONSONANTS in SOUND.

At the feast of Easter—the King sent his \* Command  
That they come all to London—the high men of this Land  
And the Ladies all so good—to this noble feast hied  
For he should crown there—for the high tide.

\* Sent his *send*, or *fonde*, corrupted by Latin Scholars to *summoned*, *s*, and *c*, easily changed in Pronunciation—Command.

the

the beloved. The whole of our Mother Language, we entertain little doubt, will admit of similar illustration; and if a few found Scholars, well versed in English Literature, would thus dedicate a few months attention to the cultivation of Saxon Learning, there is little question, but we should speedily obtain, not only a Grammar superior to those of Lowth, and Jonson; not only a Saxon Lexicon, on the principle of Scapula, with English Notes and Illustrations, but a Dictionary, not indeed more voluminous, though far more valuable, than that of our late respectable, learned, laborious, and conscientious Lexicographer. The literary object to which we have pledged ourselves, if supported, is of no less moment; but should we be discouraged, that study, perhaps, may be continued by us at some future period, which at present we only pretend to have cultivated subserviently to a faithful Knowledge, of our antient British History.



THE END.

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